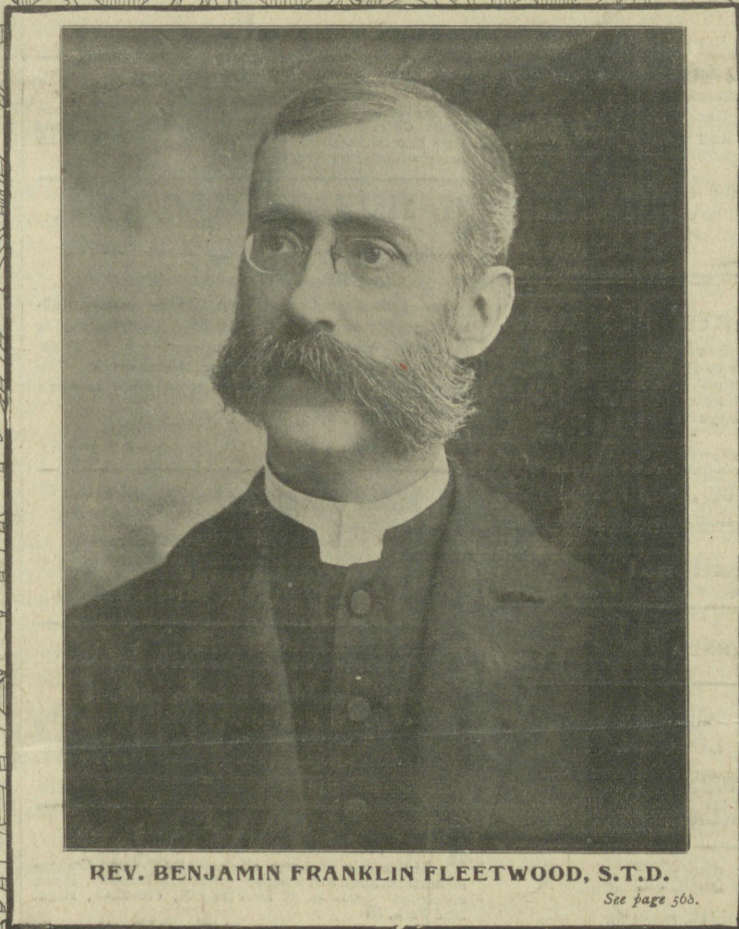


# The Living Church

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REV. BENJAMIN FRANKLIN FLEETWOOD, S.T.D.

See page 566.

# The Living Church

C. W. LEFFINGWELL, Proprietor

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# The Living Church

A Weekly Record of Its News, Its Work, and Its Thought

VOL. XIX. No. 24

CHICAGO, SATURDAY, SEPTEMBER 21, 1896

WHOLE NO. 933

## News and Notes

THE Rev. Warren C. Hubbard, of Rochester, New York, occupied the pulpit of Rochester cathedral, England, on a recent occasion, by invitation of Dean Hole. Mr. Hubbard was the bearer of a gift; viz., a handsome processional cross, to the cathedral church of Rochester from the Freemasons of his own city. The service was attended by the local Masons in full regalia. At a later hour a meeting was held at the Corn Exchange. The dean presented the visiting brother with an address of welcome, in which he alluded feelingly to the kindness he had experienced during his lecturing tour in the United States. To this Mr. Hubbard made an appropriate response. It is said that this is the first processional cross in the possession of an English cathedral, and this has come from America.

IF Li Hung Chang does not return to China with a mind well stored with Occidental information, it will not be for want of asking questions. In fact, he has generally pursued the policy of interviewing his interviewers. His questions were sometimes decidedly inconvenient for the persons concerned who did not wish to take the public into their confidence on certain subjects. The veteran viceroy, on his part, showed great skill in the art of evading disagreeable interrogations. Occasionally he met his match, as, for instance, on his visit to Mr. Gladstone at Hawarden. After a few preliminary questions and a complimentary reference to his host's long and distinguished career, Li Hung Chang asked Mr. Gladstone for his opinion of Lord Salisbury. To this Mr. Gladstone is reported to have said that while admiring the ability of the Prime Minister, he had not always been able to agree with his views.

LATEST news from Turkey is but a repetition of the old story of the slaughter of unoffending Armenians, though at this time the scene is changed to Constantinople, which has hitherto been free from such outbreaks. Revolutionary plots are again asserted to have been the cause, a state of things likely to continue until the hand of power is laid upon the Sultan. It is satisfactory, however, to hear that there is a favorable outlook for settlement of the Cretan difficulties. A plan of reform has been proposed by Austria and approved by Russia, England, and Germany, and said to have been accepted by Turkey. It requires a new constitution to be granted to Crete by the Porte, providing that the governor shall be a Christian, and that the management of financial affairs shall rest with the Cretan legislature, an annual tribute in money to be paid by Crete to Turkey based on the actual income of the island, the Turkish

garrison to be greatly reduced in number, and a council of foreign consuls to have supervision over the carrying out of the reforms. This arrangement, if carried out, will certainly be a decided step in advance.

THE Roman controversialists in England are just now affording an example of the internal discords of which the life of Cardinal Manning gave such instructive glimpses. The Abbe Portal having made a speech about the Pope's Encyclical and the union movement, in which he criticised with some severity the policy of reunion by individual conversions, a full report was published in *The Guardian*. *The Tablet*, a Roman paper, denounced this report as inaccurate, and published a garbled version of its own. This brought out Lord Halifax who had himself furnished the report in *The Guardian*, and vouches for its accuracy. The Abbe Duchesne who has been visiting the Bishop of Salisbury, has been bitterly attacked by the ultramontane press. Even Lord Acton, the most learned and distinguished of Roman Catholic laymen in England, professor of history at Oxford, comes in for his share of censure, and is stigmatized as a "disciple of the schismatic Dollinger." This is for his part in obtaining an English degree for Portal.

THE contemplated visit of the Archbishop of Canterbury to Ireland, to preach in St. Bridgid's cathedral, Kildare, on behalf of the Kildare Cathedral Restoration Fund, is arousing great interest in the Emerald Isle. A correspondent of *The Irish Ecclesiastical Gazette* says: "It is with feelings of unalloyed thankfulness that Churchmen of the South hail the news of the projected visit of the Archbishop of Canterbury to Ireland. Loyal sons of the Irish Church have long and somewhat, perchance, bitterly felt that if their English brethren would only come over and spend even a few days in the Green Isle, misconceptions and misunderstandings would be cleared away more thoroughly than by years of controversy and reams of correspondence. The Irish Church has bravely faced almost overwhelming disasters without bating a jot of heart or hope. But she is none the less grateful for sympathy, and in this visit of his Grace the Archbishop she gladly welcomes the promise and earnest of a closer tie and a more loving understanding between the Churches of England and Ireland."

THE Bishop of Nova Scotia, Dr. Courtney, at the recent meeting of his synod, addressed some very frank remarks to the clergy of the diocese. They had been requested to send in returns of the number of Church people in the various parishes. To his amazement he found that the total reported by the clergy was only about 34,000, while the last census credited the Church of

England in the diocese with 71,000. "Is it possible," he asked, "that you do not know where to find more than half the sheep belonging to our fold?" He hopes such "carelessness and indifference is not as real as it is only too sadly apparent." He also expresses the pain it has given him to notice "a want of care for the house of God and the offices thereof, the church allowed to remain undusted and dirty, needful repairs to the building and furniture unattended to; and worse than these, a lack of reverence in behavior and of decency in personal clothing, etc., all of which might easily be avoided by only a small amount of thought and painstaking." It may be hoped such plain speaking will lead to some reforms evidently much needed.

A subscriber offers a file of THE LIVING CHURCH for several years to one who will appreciate and preserve it. This is a good opportunity for some parish or diocesan library. The file is not bound. Address "M. T.," this office. —The Rev. W. E. Clarke, of Apia, Samoa, says that the religious side of Robert Louis Stevenson's character has not received due recognition. He says that Stevenson was a regular attendant at the English church and a deeply religious man. —"As the tide is running," says Goldwin Smith, "I begin to think that if I live a few years longer I shall see the last poet, the last horse, and the last woman. The poet will be supplanted by the man of science, the horse by the bicycle or automatic carriage, and the woman by the New Woman." —In connection with the prices at which some early editions were recently disposed of at the sale of the Crampton Library, it is worth recalling that the sum Milton received for "Paradise Lost" (a copy of the first issue of which was sold for £90) was £5; and for "The Vicar of Wakefield" (for which £65 was paid for a 1776 copy on the same day), Goldsmith received £60. Longfellow received perhaps the largest sum ever paid for a poem, \$4,000, for "The Hanging of the Crane." —"An earnest and intelligent layman living in one of the struggling parishes of the diocese," says a writer in *Church News*, "tells me he has insured his life for the benefit of the parish, in order that if God calls him away, the little church shall not lose the support which he is now giving. May I not venture to commend such godly thoughtfulness to others also?" —The chaplain of the United States Senate, in his so-called prayer, gave information that on that particular day Mr. Senator Morrill was eighty-six years old. So pleased was the Senate with the "prayer," it directed the effusion to be inserted in *The Record*. —Droll *Southern Churchman*, commenting on the admission of women as members of councils and conventions, says: "In their sphere, woman so important; outside thereof, much in the way!" —A writer in the above journal says, with a sigh: "The

Protestant Episcopal has almost vanished away from the title page of the Journal of the General Convention. It has almost gone. By the next convention it will be absolutely invisible, unless we use the Rotengens rays. Why is this thus?"—The writer then goes on to ask if the secretary is in league with the enemies of the P. E. C. We answer no, unless by "enemies" he means the House of Bishops, which voted to leave off the "P. E." entirely from the title page of the Prayer Book.

### The Lambeth Conference of 1897

#### OFFICIAL PROGRAMME

The Archbishop of Canterbury has addressed (through the respective metropolitans) the following letter to the bishops of the Anglican Communion throughout the world:

Lambeth Palace, S. E., 30th July, 1896.

RIGHT REVEREND AND DEAR BROTHER: I write to give you definite information with respect to the arrangements which have now been made for the Conference of Bishops of the Anglican Communion to be held at Lambeth, if God will, in the summer of 1897.

It is proposed that the conference shall assemble for deliberation on Monday, July 5, and shall sit till Saturday, July 10, when, in accordance with precedent, it will adjourn for a fortnight, in order that the Conference committees may have full opportunity of deliberation. The Conference will reassemble on Monday, July 26, and will conclude its session on Saturday, July 31. A detailed programme, notifying the special services to be held before the opening day, and other particulars, will be circulated at an early date. I am able now to give you information as to the subjects which will be discussed.

In conjunction with the bishops who have been good enough to co-operate with me in making the preliminary arrangements, I have given careful consideration to the many suggestions which have reached me from my Episcopal brethren in all parts of the world as to the subjects upon which it is thought desirable that we should deliberate. The following have been definitely selected for discussion:

1. Critical Study of Holy Scripture.
2. The Organization of the Anglican Communion.
  - (a) A Central Consultative Body.
  - (b) A Tribunal of Reference.
3. The Relation of Primates and Metropolitans in the Colonies and Elsewhere to the See of Canterbury.
4. The Position and Functions of the Lambeth Conference.
5. Duties of the Church to the Colonies.
6. International Arbitration.
7. The Office of the Church with respect to Industrial Problems.
  - (a) The Unemployed.
  - (b) Industrial Co-operation.
8. Further Consideration of the Subject of Church Unity in its Relation to the Churches of the East, to the Latin Communion, and to other Christian Bodies.
9. Reformation Movements on the Continent of Europe and Elsewhere.
10. Foreign Missions.
  - (a) The duty of the Church to the followers of—
    - (i) Ethnic Religions.
    - (ii) Judaism.
    - (iii) Islam.
  - (b) Development of Native Churches.
  - (c) Relation of Missionary Bishops and Clergy to Missionary Societies.
11. The Relation of Religious Communities within the Church to the Episcopate.
12. The Book of Common Prayer.
  - (a) Additional Services.
  - (b) Local Adaptation.
13. Degrees in Divinity.

I would again ask your earnest prayer that the providence of God may assist our undertaking, and His Holy Spirit guide our counsels and our hearts.

I remain always your most faithful

Servant and Brother,

(Signed)

EDW. CANTUAR.

The Right Rev. the Bishop of ..... P. S.—In the event of your not having yet told me whether you hope to be able to attend the Conference, may I ask you kindly to intimate your intention to one of the episcopal secretaries, as it is important that we should know as soon as possible how many bishops are likely to be present?

The episcopal secretaries are the Lord Bishop of Winchester, Farnham Castle, Surrey, and the Lord Bishop of Bath and Wells, The Palace, Wells, Somerset.

### Canada

The corner-stone of Christ church, Listowel, diocese of Huron, was laid by the Bishop on the 8th. The service used was the one authorized by the Provincial Synod, with some additions. The mayor and council of Kincardine, as well as that of Listowel, walked in the procession from the schoolhouse to the site of the new church. The silver trowel used was presented to the Bishop at the close of the service. A large number of the clergy were present at the meeting of the Sunday school convention of the county on the 30th, in the church of the Messiah, Kincardine. The proceedings commenced with Holy Communion in the morning. The corner-stone of the new church of the Holy Trinity at Chesley was laid Aug. 4th. The site chosen for the new building is in the central part of the town of Chesley. Christ church, London, has been thoroughly renovated, and a new pulpit and lecturn put in. The Bishop held a Confirmation at Parkhill on the 22nd, when a class of twenty was presented.

At the recent visit of Bishop and Mrs. DuMoulin to Niagara-on-the-Lake, a reception was tendered to them by the parishioners of St. Mark's church, and was held on the rectory lawn. Bishop DuMoulin and his wife went to Banff in August.

In the absence of Archbishop Lewis, the corner-stone of the new church at Flinton was laid by the Dean of Ontario. The building is partly completed, and a celebration of the Holy Communion was held in it in the morning. St. Alban's church, Odessa, has been improved by a very nice new pulpit of oak, given by the rector in memory of his father, the Rev. Ashton Dibb, a missionary at Tinnevely, South India, for twenty-one years.

During the long rectorship of Canon Sanson, of Trinity church, Toronto, 6,050 children have been baptized. Eighteen Baptisms on a Sunday is not an unusual number at Trinity. The Church of England Temperance Society at Orillia is petitioning the Ontario government for the abolition of summer resort licenses for the sale of wine and beer. The services at St. George's, Gore's Landing, diocese of Toronto, were rendered very attractive on the 2nd by the presence of the choir of St. John's church, Peterboro. The choir boys were camping the other side of the lake, and were brought over on Sunday morning for the purpose of aiding in the Church services.

One of the important functions to be fulfilled by the Provincial Synod of Rupert's Land, at its triennial meeting, which opened on the 12th, at Regina, diocese of Qu'Appelle, was to select a successor to the late lamented Bishop Burn. The synod consists of two branches, the bishops of the ecclesiastical province, and the clerical and lay delegates. It was opened by services in St. Paul's church, Regina.

The Very Rev. Dean Grisdale has been chosen to fill the vacant bishopric of Qu'Appelle. Some opposition was made to his election by the clergy of the diocese, but their representative, the rector of St. Paul's, Regina, speaking before the synod, stated that they were willing to accept him for their bishop if he would respect their principles. Dean Grisdale in replying, said he would promise to promote harmony between the clergy and himself, and felt that the strong feeling was against his views, not himself. The Very Rev. John Grisdale, D.D.,

D. C. L., is a native of Bolton, Lancashire, Eng. He was educated at the C. M. S. College, Islington, London, and spent a year in India, after his ordination, as assistant at the Old church, Calcutta, and master of St. John's College, Agra. After being invalided home he had a charge in Essex, and in 1873 came out to Manitoba to take the parish of St. Andrew. Next year he was appointed canon of St. John's, which office he held until he was made dean of Rupert's Land. In 1876 the degree of B. D. was conferred upon him by the Archbishop of Canterbury for distinguished services, that of D. D., by St. John's College, Winnipeg, in 1887, and that of D. C. L., by Trinity University, Toronto, during the meeting of the first General Synod of the Canadian Church in 1893. The dean has filled many offices in his diocese, and taken a leading part in the general educational work of the province and in many public movements, with signal usefulness and success. He was a member of the diocesan synod of Rupert's Land for 22 years, having during different periods been secretary and treasurer. The active part taken by the dean in the events leading up to the consolidation of the Canadian Church is well known. At the first session of the General Synod he was chairman of the House of Delegates for four days, until on his own motion the Dean of Montreal was appointed prolocutor of the Lower House. Dr. Grisdale was then appointed deputy prolocutor.

The triennial meeting of the General Synod of the Church of England in Canada, took place at Winnipeg on Sept. 2nd. The Archbishop of Rupert's Land, Dr. Machray, Primate of all Canada, presides. Extensive improvements are being made on St. John's cathedral, Winnipeg, which, when completed, will give the church a much more finished appearance outside. A new ward, to be called the "Cowley" ward for women, is to be added to the Indian Hospital at Dynevor. This addition has become a matter of necessity.

Bishop Reeve, of Mackerzie River, has come down to attend the General Synod at Winnipeg. His large missionary diocese consists of nine Indian tribes besides the Eskimo. There are nearly 1,000 Indian communicants, all of whom have been baptized, and 160 scholars in the schools. The Bishop and Mrs. Reeve suffered many hardships when their house was burned last January, losing almost all their clothing.

There was a beautiful service at St. Mary's church, Chatham, diocese of Fredericton, Aug. 2nd, when Bishop Kingdon confirmed a class of 36, and baptized four adults. An interesting discussion was held at the meeting of the Church of England Sunday School Teachers' Association, at St. Luke's church, St. John, on the 11th, which was very well attended. It is announced that the Rev. O. W. Howard is to be headmaster of Rothesay College.

The Shingwauk Home for Indian Children, Sault Ste. Marie, seems to be successful under its present management. Bishop Sullivan returned from a visitation tour in August. Rural Dean Kenison, Algoma, was taken ill during his collecting tour at Little Current, but is better. On the occasion of the departure of the Rev. T. H. McLeod and his wife from Gore Bay, for another field of labor, the members of All Saints' church, Gore Bay, Manitoulin Island, presented him with an address and a purse of over a hundred dollars.

The preacher at the church of St. John the Evangelist, Montreal, Sunday, Aug. 23rd, was the Rev. Father Benson, superior of the Cowley Fathers, Boston. The diocese of Montreal will be represented at the General Synod, meeting at Winnipeg in September, by Bishop Bond in the Upper House, and Dean Carmichael in the Lower, as prolocutor, together with a number of clerical and lay delegates. Bishop Newham, of Moosonee, has been visiting Montreal. He came to Ottawa to have a conference with Mr. Hayter Reed, superintendent of Indian affairs, to secure a better mail service and other matters concerning the Cree Indians in his diocese.

After attending the General Synod at Winnipeg, the Bishop intends to leave for his home at Moose Fort, Sept. 15, and will cover the 350 miles on the Mississinabie River in a bark canoe, with a missionary, the Rev. Mr. Ascah, of the Montreal diocese, and four Indians. The work among the Indians in the diocese of Moosonee is proceeding satisfactorily, the school at Moose Fort having a hundred pupils, whites, Indians, and half breeds. It is curious to learn that the only way of sending wood, shingles, etc., for the new house of the Bishop at Moose, is from England to Hudson Bay, and even flour bought for winter supplies in Montreal, must be shipped first to England and sent from thence to Hudson Bay.

### Letter from Alaska

We are still without news from Bishop Rowe. The mail from Circle City is about a month overdue; this might seem alarming to people used to two or three mails a day, but not so in Alaska, where one mail a year is not unknown in many parts in the North. So we are not fearing for the Bishop's safety, but we should dearly like to hear from him and hear how he fares, and what are the prospects of Church work on the Yukon river.

Here at Juneau, we are getting along pretty well; with the rectory quite finished and the church in condition to hold service in, we are happy and comfortable. We need many things before winter sets in, the chief need being lumber to ceil the inside of the church. At present we have only the outer shell, and that, I fear, will leave us too cold for winter in this northern country. To ceil will cost, I am told, \$250 for labor and material.

I paid a visit to a gold mine a short time ago, and arranged to have service there on Thursday night. Accordingly, about three o'clock in the afternoon, accompanied by Dr. Bentley, one of our staunchest Churchmen, I started for the four-mile climb up the Basin Road. By and by the men came in from their work, and after supper I went to each of the sleeping places and told the men I should be glad to have them attend the service. But before the supper was cleared away and the room made ready, most of the men had gone to bed. However, we had about a dozen present, and I enjoyed worshipping with them very much. After supper the doctor and I trudged home again, reaching Juneau about 10 o'clock.

I am sorry to say the difficulties in the way of holding services among the miners are almost insuperable. They work all day Sunday, so there is no opportunity to get at them then. We cannot preach out of doors in the almost incessant rain, and the only building available is the men's eating room, and we cannot get this until all the men have had their suppers, and some have to come in late. So before we can begin the men are gone to bed. These difficulties, added to the well-known indifference to religion of many Western people in general, and miners in particular, make the missionary prospect somewhat discouraging. The men are generally a good-hearted, generous set of fellows, but know little and care as little about religion.

Dr. Campbell is still with me, and has been to Douglas Island to spy out the land. We hope to start services there some time soon, and should we not hear from the Bishop, the doctor will probably take Douglas City for his special charge.

We have been enjoying Alaska weather for several days past; it has rained almost incessantly. A good, bright, sunny day would be a grateful change to us at this time.

H. BEER.

### New York City

In view of the grave political crisis through which the country is now passing, and the serious moral principles at stake, and in view, also, of the increase of law-breaking in parts of the land, Bishop Potter has set forth a special

prayer for use in this diocese at the present time. It was used for the first occasion in churches throughout the diocese on Sunday, Aug. 30th.

At All Souls' church the fresh-air work is exceedingly vigorous. The summer home, at Bryant Bay, on Long Island Sound, consists of a group of ten well-built houses, each of which is a memorial. A large structure is used for an assembly hall, play room, and gymnasium, and religious services are regularly held there on Sundays. Every other week, during the summer season, 100 children have been sent by steamer from the city. These have been mostly connected with the parish, but little ones from outside the parish have often been included in the delightful charity. The cost for the season has been about \$4,000, which covers all expenses, there being no charge made for board. The property covers some nine acres, and there is a small beginning of an endowment for its maintenance.

At Calvary church, the Rev. Dr. J. Lewis Parks, rector, a pleasant incident of last Sunday was the arrival of Bishop Satterlee, of Washington, who has returned from Europe much invigorated, and ready for aggressive work in his diocese. He preached in the morning at Calvary chapel, and in the evening in the church. During his sojourn abroad, he visited Russia, and was accorded audiences by the Emperor and Empress, and also by the Empress Dowager. He presented to their Majesties memorials on the subject of the Armenian persecution. The Dowager Empress received him with special marks of consideration and showed deep interest in his plea for the Armenians.

At St. Augustine's chapel (Trinity parish) the fresh air work has been conducted under the voluntary care and direction of members of St. Augustine's chapter of the Daughters of the King. This is the second summer that this work has been assigned to them, and it was undertaken with only the trust that, with the will to perform it, ways and means would be provided. Trinity Seaside Home, at Islip, has received about 60 children. The *Tribune* fund co-operated generously, and the Children's Aid Society's summer home at Bath, L. I., extended an invitation for 60 of the younger scholars for a week's outing. Many enjoyed the hospitality of the Rathmere Home, at Tenafly, N. J., maintained by Mr. and Mrs. J. H. Browning, whose doors are always open to as many of St. Augustine's girls as can be accommodated. In most cases all who have been away have had two weeks or more of rest and recreation.

The Chinese mission of St. Bartholomew's church gives tokens of increasing encouragement. It is much desired that a building in the neighborhood of the thickest Chinese population of the city might be secured and fitted up for the Sunday school, the Chinese guild, and the other work of the mission, with a reading room, smoking room, parlor where friends could be entertained, and other features of attraction. The workers in the mission appeal earnestly for this adequate basis of work. But in the present rooms most vigorous energies are in play, and both teachers and Chinamen are collecting a building fund for the future. Instruction in the Sunday school, under the direction of the superintendent of the mission, Jin Fuey Moy, M.D., is conducted in both the English and Chinese languages. A service taken from the Prayer Book is in use. Dr. Moy hopes that it will not be long before an Anglo-Chinese Prayer Book will be printed for the Chinese Sunday schools of the Church in the United States. He has himself prepared one of the kind by hektograph for his work here, and not only the prayers, but the hymns of the Church are employed in the work. There are on the rolls of the Sunday school 275 names of Chinese members, with a fair average attendance. After the session of the school a supper is prepared for the scholars, with a view to keeping hold of those who wish to remain to the service which follows. A branch of the work is the

Chinese Young Men's Christian Association, composed of 35 members, with a president, vice president, secretary, and treasurer elected by themselves. Considerable missionary work has been done by the Chinamen of the mission. They have during the past year, among other things, contributed money to the fund for Bishop Scherechewsky's translation of the Bible into Chinese; to the building of a Christian chapel in Sin Ning, Kwong Tung province, China, and to other similar work in their native land. They have also contributed liberally to procure a handsome Chinese flag of silk to adorn the mission rooms. A very interesting development is the establishment of a secular school as a permanent feature of the Chinese guild. Useful branches are taught, and the use of the English language. A Monday afternoon class has also proved successful in imparting elementary English knowledge. The reading room has been supplied with periodicals in Chinese and English. In consequence of the new treaty between this nation and China, by which Chinamen who have become domesticated or have acquired property in the United States, may if they leave the country be allowed to return to it again, thousands of Chinamen have gone on visits to China. The results are important in a missionary sense in carrying to China influences which have been brought to bear upon these people while resident in our Christian land. The workers of this mission are encouraged by the opening of this new door of influence for good. Legal aid, protection, and advice have been given members of the Chinese guild, which numbers 350 paid up members, and to such other Chinese as have sought assistance in regard to their rights under American laws. The cases so handled last year numbered 4898. The costs of maintaining the mission for the year have been \$2,431 06.

### Philadelphia

The many friends of Bishop Whitaker who is at present in Europe, were much grieved to learn that he was again ill; but more recent letters, one of which was received on the 4th inst., stated that he had entirely recovered, and was then in Switzerland.

A correspondent writes to correct a slight inaccuracy in a late issue. The legacy of Mrs. Saddler for a chime of bells was made to St. Peter's church, not to Christ church, Germantown, as stated. The money has been paid, and will be used in perfecting the tubular chime already in the tower.

The renovation and restoration of Gloria Dei (Old Swedes) church has been completed. The original interior appearance has been nearly restored, and the exterior made to harmonize with it. Announcement in the daily papers was made that the church and parish buildings would be open all day Sunday, 6th inst., special reopening services being held by the rector, the Rev. Snyder B. Simes.

Old St. Peter's church is being entirely repainted and renovated, both interior and exterior; meanwhile, the usual daily services are being held in the parish house on Lombard st., where there are better accommodations for the congregation than are to be met with in the chapel of St. Peter's House at Front and Pine sts. The vestry of the parish have not yet elected a successor to the Rev. Dr. J. Lewis Parks who resigned the rectorate last spring.

The 13th annual report of the Italian mission church of L'Emmanuel, the Rev. M. Zara, priest in charge, just issued, states that the result of this year's work has been very satisfactory, and proves the usefulness of ministering to the Italians who surround the mission. There were 56 families dependent on the mission for support during several of the winter months, and last summer 26 families were sent to the country and the seashore.

In the will of George M. Conarroe, probated 31st ult., the estate being valued at \$180,000, are bequests of \$2,000 each to the American Church

Building Fund Commission and the Pennsylvania hospital, and to the "Restoration Fund of the church of St. James the Less," \$1,000. Had the testator's wife not survived him, he had made provision for the reversion of his residuary estate to the Domestic and Foreign Missionary Society of the Church, for domestic missions, and to the Pennsylvania hospital.

The vestry of St. Andrew's church, West Philadelphia, met on Monday evening, 31st ult., to take action toward repairing the damage caused by the fire on the 25th ult. Committees were appointed to confer with the insurance companies with reference to the adjustment of the insurance. It is hoped that the chapel will be in a condition for holding services by Sunday, 13th inst. The work of repairing the church edifice, which it is thought will require three or four months, will be commenced as soon as possible. The rear wall must be taken down, and an entire new roof constructed. Nothing is left of the chancel, organ, etc.; all was destroyed.

The will of the late Walter Hunter, probated 3rd inst., estate valued at \$10,200, directs that upon the death of his daughter the invested principal is to be divided into two equal portions, one of which he bequeaths to the Clinton St. Boarding Home for Young Women—a Church institution—"the income only to be applied wholly for the maintenance and support of sick girls living at the home who are deprived of all means of support by their ill health; and in the case of the death of any of the girls living at the home, to decently bury them, if they are without family or means." The remaining half goes to the Industrial School for Girls, an unsectarian institution. He directs his executors to have his remains cremated, but the ashes are not to be buried in the earth.

Large numbers of editors, journalists, and other prominent citizens were in attendance on the 4th inst., at the residence of the late Charles E. Warburton, founder and one of the proprietors of *The Evening Telegraph*, who was found lifeless in his bed, on the 1st inst., at the Garden hotel, at Atlantic City, N. J. He was a native of Leamington, England, where he was born, March 2nd, 1836, but came to this city with his parents, when only two years of age. At the time of his death he was the oldest newspaper editor and proprietor, in point of continuous service, in the city. The Burial Office was said by the Rev. Dr. Samuel E. Appleton, assisted by his brother, the Rev. Dr. Edward W. Appleton, and the interment was private in the cemetery of the church of St. James the Less, where Mr. Warburton's parents and other members of the family are at rest.

Thomas M. Seeds, a well-known retired business man, entered into rest eternal on Saturday, 29th ult., in the 68th year of his age. During the greater part of his life he resided nearly opposite old Christ church, where, while a boy, he helped to ring the bells, and was subsequently for a long series of years both a communicant member and vestryman. During a period of 12 years he was a summer resident of Paulsboro, N. J., and was a warden of St. James' church at that place, and superintendent of its Sunday school. He was identified with many charitable associations, continuing his interest in them until his decease. The Burial Office was said at old Christ church on the 2nd inst., but the final interment will be delayed until the return of one of his sons from Europe.

### Chicago

CITY.—The two services held on Sunday, Aug. 30th, morning and afternoon, at All Angels' Deaf-mute mission, were well attended. The Holy Communion was administered at morning service. Mr. Mann is busy preparing his 20th and 21st annual reports for the printer; and will be pleased to send copies to those desiring to know something of this special work of the Church.

As a specimen of what a competent Church architect can do with limited means the new

Calvary church is a model. The opening services were held on the 14th Sunday after Trinity. Two early celebrations of the Holy Communion and a choral Celebration in the morning; Baptism and two choral Evensongs in the afternoon and evening, were the services with which the parish started upon its life in its new home. The special preachers for the day were the Rev. J. F. Hamilton, the rector's father, in the morning; and the Rev. Messrs. J. M. Chattin and Joseph Rushton, L. H. D., at the Evensongs. The church is 86 feet long, the nave 29 feet wide, with choir stalls for 36 choristers, and an ample sanctuary. The seating capacity is 300. Choir room and sacristy and organ chamber for the large pipe organ, complete the building. The total cost of the building will be about \$3,000. The particular features of the church are the Italian marble altar and reredos and the oak rood screen. The former is the generous gift of one of the vestrymen, in memory of a little son in Paradise. It is simple in design, but dignified and very beautiful in effect. The rood screen of white oak, the gift of the Sunday school, is as good a piece of work as can be found anywhere. This, together with the altar and reredos and the bronze doors of the tabernacle, was designed by the architect of the building, Mr. John Sutcliffe, who wrote the series of interesting articles upon Church architecture which appeared recently in *THE LIVING CHURCH*. Many of the old friends and former members of the parish were present at the services, and expressions of admiration and congratulation were universal.

## Diocesan News

### Massachusetts

William Lawrence, S.T.D., Bishop

PITTSFIELD.—In St. Stephen's church there is a weekly celebration of the Holy Communion at 8, and on saints' days at 9:30 A. M. Bishop Lawrence will make his visitation Oct. 4th.

SOUTH BOSTON.—The parish house of the church of the Redeemer is having a large addition made to it, which means an outlay of over \$2,000.

ASHMONT.—The regular daily service will be resumed in All Saints' church, Oct. 1st. The assistant minister, the Rev. Mr. Hutchinson, will have charge of the young men's Bible class, and the Friday evening class will be taken by the rector.

### Ohio

Wm. Andrew Leonard, D.D., Bishop

The local assembly of the Daughters of the King in Ohio and Southern Ohio met at St. Paul's church, Akron, Ohio, Aug. 27th. After Morning Prayer and the Holy Communion, at which the Rev. C. W. Hollister, Ph.D., was celebrant, and the chaplain, the Rev. Robt. Kell, of Cuyahoga Falls, preached the sermon, a short recognition meeting was held in the parish house, and a bountiful lunch served, followed by the regular business session, opened by the chaplain. Delegates were present from the two dioceses, and reports sent from chapters not represented by delegates. Much important business was transacted, and new officers for the ensuing year were elected. The next meeting will be held in February at Grace church, Cleveland.

The 69th year of Kenyon College opens on Wednesday, Sept. 16th. By that time the extensive repairs which are in progress on old Kenyon, the college dormitory, will be completed and the building ready for occupancy. About \$6,000 has been expended on repairs. A hot-water heating system has been put in, there will be running water throughout the building, and commodious bath-rooms and shower baths in the basement. The addition which will, perhaps, commend itself most to the students, is the new room for the athletic teams. A beautiful, sunny corner room in the east wing has been fitted with lockers and other necessary appliances,

and with coils of hot-water pipes for drying out the uniforms. Through the generosity of Mrs. Bedell, of New York, the organ in the college church has been repaired and tuned, and a new carpet laid. The memorial tablet to Bishop Chase, which was erected by the diocese of Ohio in Rosse Hall, has been removed to the chancel of the church. Through the kindness of Bishop Leonard's sister, Mrs. Van Nostrand, of New York, the walls of Philo Hall have been tinted and the floor polished. The college museum has found a more fitting situation on the second floor of Ascension Hall. The additions to the Kenyon faculty are the Rev. D. F. Davies, M.A., formerly of Mansfield, one of Bishop Leonard's examining chaplains, who takes the chair of dogmatic theology, and the Rev. F. H. Moore, M.A., a graduate of Hobart and the General Theological Seminary, who assumes the duties of chaplain.

### Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

HUNTINGTON.—At full choral Evensong on "choir day," the 13th Sunday after Trinity, the rector of St. John's parish, the Rev. C. W. Turner, congratulated his people upon the marked improvement upon recent years, evidenced especially in the clear, sweet tone of the boys' voices, the result of skilled and earnest work on the part of the choir-master, Mr. Geo. Kenningham. After the rector's brief address, the treble solo, "Come unto Him," from "The Messiah," was sung by one of the boys, followed immediately by the hymn, "I heard the voice of Jesus say," in which choir and congregation joined. During the offertory, Stainer's fine anthem, "Blessed is the nation," was sung. The service (*Magnificat* and *Nunc Dimittis*) was that by J. V. Roberts in F. The whole service was most creditably rendered. This country parish, in spite of difficulties that in the average city parish are rarely met with, has managed to maintain its choir, and also, for the greater part of the time, the high standard originally set for it through 18 successive years.

### West Missouri

Edward Robert Atwill, D.D., Bishop

BISHOP'S APPOINTMENTS

#### SEPTEMBER

- |                     |                     |
|---------------------|---------------------|
| 20. West Plains.    | 21. Willow Springs. |
| 22. Mountain Grove. | 24. Aurora.         |
| 25. Monett.         | 26. Seneca.         |
| 27. Neosho.         |                     |

#### OCTOBER

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|---|--------------------|
| 4. Harrisonville.                             | 5. Eureka Springs. |
| 6. Schell City.                               | 8. Lamar.          |
| 9. Webb City.                                 | 11. Joplin.        |
| 14. Anniversary of consecration, Kansas City. |                    |
| 18. St. Oswald's.                             |                    |
| 27-28. Missionary Council, Cincinnati, Ohio.  |                    |

#### NOVEMBER

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|-----------------------------|--------------|
| 1. Toledo, Ohio.            |              |
| 8. St. Mark's, Kansas City. |              |
| 15. Harrisonville.          | 22. Sedalia. |
| 29. A. M., King City.       |              |

### Louisiana

Davis Sessums, D.D., Bishop

The parish of the Good Shepherd, Lake Charles, is to have a new church. The building will be constructed of stone from Antelope Gap, Tex., laid in broken ashlar, which will make a very handsome structure. The church will be 36 by 100 feet and seat 400. The altar will be built by Mr. McBee, and will be the gift of the "Helping Hands," an organization among the younger members of the congregation and Sunday school scholars. The cornerstone will be laid Sept. 15, and the church completed by Dec. 15.

A special service for Confirmation was held recently in Christ church cathedral, New Orleans, when the rector presented a class of six. This class, coming in the midst of the heated season, and being formed largely of persons from outside the Church, was especially interesting. The society of the Daughters of the King continue their active work during the

summer, meeting every Saturday morning to sew for the Jackson Home, and every Wednesday evening for a social gathering. There are 27 members.

**BATON ROUGE.**—St. James' parish, the Rev. Joseph J. Cornish, rector, has lately dedicated its new church. The architect, Mr. L. H. Stevens, furnishes a description of the new edifice: "St. James' church is a brick building of antique Gothic style; its plan is cruciform; the dimensions of the building are 126 feet from front to rear, and 58 feet wide at transepts; the vestibule is six feet wide, and, together with the tower, is floored with tile. The nave has a seating capacity of 450, and is furnished with very handsome oak pews of modern design. The chancel is 28 feet wide by 33 feet deep; the choir stalls are finished in polished oak to match designs in the nave. On the right of the chancel are the organ room and the boys' robing room; and the latter is connected with the vestry room on the left by a four-foot ambulatory, leading behind the sanctuary. The whole interior finish of the building is of Gothic design, and, except the furniture, is of cypress. Between the wainscoting, which extends to the window sills, and the panelled frieze at the top of the wall, is a brown coat finish of plaster, which is to be done in fresco later. The walls of the church are 20 feet high above the floors, and support an open roof, the ceiling at the apex of which is 50 feet above the floor. This roof is beautifully panelled, and is supported by heavy arched trusses. The exterior of the building is finished with ordinary building brick laid in red mortar; the trimmings are terra cotta. The window and door sills and steps are of iron. The roof is of the best blue slate, and gutters, etc., are of copper." At the dedication the governor of Louisiana and other State officials were present, and the large congregation which filled the sacred edifice contained representatives from many religious bodies. The blessing of the memorial altar was an imposing function, the service, as arranged by Bishop Sessums, being both solemn and impressive.

**ALEXANDRIA.**—A few weeks ago the Bishop spent five days at St. James' and its missions; at the Confirmations which were held, there were converts from Roman Catholicism and from the Baptist denomination. The Bishop preached eight sermons, and made two or three addresses. St. James' church and its missions are excellently cared for and prospering greatly under the Rev. Herman C. Dancan, the secretary of the diocese for many years past.

**NEW ORLEANS.**—The associated brotherhoods of the city continue their work on general lines. More aggressive work was discussed at the last quarterly meeting. Many of the members are out of the city, but the work of the organization continues. Trinity church Brotherhood held its annual service on Trinity Sunday. Addresses were delivered by the rector and by laymen. The church was crowded, while the procession was a large and enthusiastic one.

**North Dakota**

Wm. D. Walker, D.D., LL.D., Bishop

**BISHOP'S VISITATIONS**

SEPTEMBER

- |                      |                 |
|----------------------|-----------------|
| 2. Jamestown.        | 3. Valley City. |
| 4. New Buffalo.      |                 |
| 6. Mandan; Bismarck. |                 |
| 7. Dickinson.        | 8. Fargo.       |
| 9. Mayville.         | 10. Larimore.   |
| 11. Park River.      | 13. Fargo.      |
| 14. Sheldon.         | 15. Lisbon.     |
| 16. Wahpeton.        |                 |

Bishop Walker recently made a long tour among the northern and northwestern missions of this State. It is a busy field and there are diligent, laborious workers among the clergy and laity throughout the district. In the visitation the Bishop traveled a distance of 1,500 miles, held 25 services, preached or made addresses 21 times, baptized nine persons and confirmed 25.

At Walshville, a farming settlement on the prairie, nearly ten miles from the nearest town,

in a frame church built largely by the sacrifices of a devoted people in "very hard times," he confirmed five persons. At Ardock, where we have not as yet a church building, there were eight candidates. In the two churches at Grafton and Forest River the Bishop preached. At all these services he was assisted by that most laborious and self-sacrificing missionary, the Rev. Charles MacLean, whose field of labor is 30 miles long by 17 wide. His work involves long drives and often severe exposure.

At Pembina, the oldest town in North Dakota, on the borders of Manitoba, formerly a trading post and depot of the Hudson's Bay Company, the Bishop held service and preached. At Bathgate he confirmed one person, and at Neche, three. At these points he was assisted by the missionary, the Rev. P. B. Peabody, who has built up splendidly the work at these stations during his period of service in them. His district extends 18 miles from east to west, and seven from north to south. He is also in charge of three missions across the Red River in Minnesota, and has in that diocese a field of even larger area.

At Grand Forks the Bishop confirmed five persons. The parish is under the rectorship of the Rev. Wm. Gill. As the result of his energetic labors two classes have been presented for Confirmation within six months.

At Devils Lake there were three confirmed, and at Lakota the Bishop preached. The missionary, the Rev. Charles Turner, has charge of five other stations than those named above; viz., Crary, Towner, Knox, York, Minot, in which he holds regular and frequent services. This field involves a vast amount of labor, and nobly is the work done by the clergyman in charge. The district actually extends over an area of 140 miles from the eastern to the western boundaries thereof.

The Bishop likewise held services and preached at Fargo and St. Thomas. In the latter town he baptized two persons. Here there is no church building. The people have a fund of six or seven hundred dollars on hand. They would be glad indeed if this sum could be duplicated. Thus they could rear a church without debt.

Three priests and one deacon have been received into the jurisdiction of North Dakota within the last three months to swell its force of earnest, laborious workers, as follows: 1. The Rev. Henry J. Sheridan. His charge embraces Jamestown, Valley City, Carrington, and New Rockford. The field lies along the railroads for a distance of 95 miles. 2. The Rev. Irving McElroy who assists the Bishop in the charge of the parish at Fargo. 3. The Rev. R. J. Mooney who has the care of New Buffalo, Tower City, Mayville, and Portland. From one extreme to the other of his field is a distance of 60 miles. 4. The Rev. J. V. Alfvogren. He has charge of two missions, nearly 20 miles apart, among large colonies of Swedes. His is an interesting field. He ministers to large numbers of people who are living in a very simple way, and are grateful for the care and teaching of their mother the Church.

**Southern Florida**

Wm. Crane Gray, D.D., Bishop

**BISHOP'S VISITATIONS**

SEPTEMBER

- |   |                   |
|---|-------------------|
| 11. Ocala, St. James', P. M.                          |                   |
| 13. Orange Lake.                                      |                   |
| 15-18. Orlando, examining candidates for Holy Orders. |                   |
| 20. Orlando, Ordination.                              |                   |
| 21. Plant City.                                       | 22. Thonotosassa. |
| 27. Braidenton.                                       | 29. Osprey.       |

**Virginia**

Francis McN. Whittle, D.D., LL.D., Bishop  
John B. Newton, M.D., Coadjutor Bishop

The Rev. Dr. R. S. Barrett, missionary of the Parochial Missions Society, who has been for some months seriously ill, has purchased a house in Alexandria, and will remove from Washington, his former home, to Alexandria.

The Dr. has been spending part of the summer in the mountains of Wythe County, Va., with, it is hoped, beneficial results.

**Pittsburgh**

Cortlandt Whitehead, D.D., Bishop

**BISHOP'S APPOINTMENTS**

SEPTEMBER

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|--|
| 6. Holy Trinity, Houtzdale; St. Laurence, Osceola. |
| 7. Mission at Gazzam; St. Andrew's, Clearfield.    |
| 11. Examination of candidates for Holy Orders.     |
| 13. Trinity, Freeport; mission at Kensington.      |
| 14. Laymen's Missionary League.                    |
| 15. Laying corner-stone of St. Paul's, Pittsburgh. |
| 16. Ex. Com. Board of Missions.                    |
| 17. Guild of St. Barnabas for Nurses.              |
| 20. St. Mark's, Pittsburgh.                        |
| 24. St. Michael's, Wayne; St. Thomas', Smicksburg. |
| 25. Christ church, Indiana.                        |
| 27. Pittsburgh.                                    |
| 29. St. John's, Sharon, Northern convocation.      |

Mr. Kirkus' removal from the diocese will be a great loss not only to the parish at Meadville, but to the Board of Missions, of which he has been secretary.

The Rev. A. W. Mann has again made a round of visitations in the diocese, holding services at Erie, in St. Paul's church, and on Ephphatha Sunday, at St. Peter's, Pittsburgh. In the morning of that day there was a celebration of the Holy Communion in the Sunday school room, and in the afternoon there was a second service, with the administration of adult Baptism. St. Margaret's mission has been highly favored this summer in having regular services, in charge of Mr. B. R. Allabough, a lay reader of the diocese, and one of the professors in the institution for the deaf and dumb at Edgewood Park. Mr. Allabough has also organized and maintained two Bible classes, one for adults and the other for youth. On Thursday, Aug. 20th, the members of the mission had an outing at Rock Point, on which occasion they were joined by many of the "silent brethren" from Eastern Ohio.

St. Cyprian's mission for colored people has struggled along under many difficulties for years, but has now taken a new start, and has rented a vacant store-room and had it fitted up for a chapel. The first service was held in the chapel on the 10th Sunday after Trinity; and hereafter regular services will be maintained there both morning and evening. The work is now under the charge of the Rev. J. H. Simons, a colored priest.

**A Prayer for the Country**

SET FORTH FOR USE IN THE DIOCESES OF THE STATE OF NEW YORK, BY THE ECCLESIASTICAL AUTHORITIES

O Almighty Lord, who fashionest the hearts of men and considerest all their works, grant, we beseech Thee, to us and to all the people of this land, the spirit of obedience to Thy commandments; that, walking humbly in Thy fear, we may, under Thy mighty protection, continue to dwell in righteousness and peace. Defend our liberties; preserve our unity; save us from lawlessness, dishonesty, and violence; from discord and confusion; from pride and arrogance, and from every evil way. Continue Thy goodness to us, that the heritage received from our fathers may be preserved in our time and transmitted, unimpaired, to the generations to come: that all nations of the earth may know that Thou, O Lord, art our Saviour and mighty Deliverer and our King forever. Grant this, we beseech Thee, through Jesus Christ, our Lord. Amen.

Authorized and commended for use in our several dioceses:

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|--|
| A. N. LITTLEJOHN, Bishop of Long Island.   |
| WM. CROSWELL DOANE, Bishop of Albany.  |
| F. D. HUNTINGTON, Bishop of Central New York.                                      |
| HENRY C. POTTER, Bishop of New York.   |
| WALTER NORTH, President of the Stand-Committee of the diocese of Western New York. |

## The Living Church

Chicago, September 12, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

DR. FREEMANTLE, Dean of Ripon, is accused of several serious heresies. Father Ignatius seems to have taken the lead in the attack upon him, which is gradually arousing widespread interest. Canon Gore says that the dean's position is a denial of "the whole idea of revelation." Attention has been called to the following sentence from the pen of Dean Freemantle: "Little stress will be laid on the accounts of the infancy of Christ since they are mentioned nowhere in the New Testament outside the first chapters of the first and third Gospel." The dean has been called upon to explain or retract this statement. In fact, the general trend of the position he has taken is to undermine the fundamental principles of the Christian religion. The Bishop of Ripon has so far turned a deaf ear to the matter, contenting himself with a general commendation of the dean as a godly man. At last accounts the attention of the Archbishop of York was about to be called to the scandal involved; and the promoters of the attack upon the dean declare that, unless effective measures are taken, the subject will be brought before the Lambeth Conference next year. Dr. Freemantle obtained his position by appointment of Lord Rosebery, and affords another illustration of the price at which the Church continues to be "established."

THE article of Mr. Davenport which we have admitted to the columns of THE LIVING CHURCH on the strength of its own merits, presents the real bearing and consequences of the latest developments of the Broad Church school, with a force and clearness which will open the eyes of some who have been inclined to a policy of toleration. It is perfectly evident that this movement means revolution. It saps the very foundation of Christianity as taught in Holy Scripture, the Prayer Book, and the formularies of the Catholic Church, and indeed of Christianity as held by all the older and so-called evangelical denominations. The evil day may be postponed, but sooner or later there is certain to be a life-and-death struggle within the Church itself between this paganized form of doctrine and the ancient Faith. Meanwhile, it will be well if those to whom sacred trusts have been committed do not suffer themselves to sleep. Let them beware lest they allow occasions for grappling with the intruder to slip by, until he cannot be expelled save through a long and disastrous conflict. We have thought it our duty constantly to expose the immorality of the position of those who use the vantage ground of the office they have obtained, on the basis of the most

solemn pledges, to subvert the fundamental doctrines of the Church; we have done this for the warning of faithful Churchmen. Other methods must sooner or later be employed to meet the case of the unfaithful.

AN open letter has appeared in some of the Church papers on the subject of the religious movement of Count Campeggio and his associates in Italy. This letter was also sent to THE LIVING CHURCH, but its disproportionate length led us to decline its publication. We have every sympathy with any real and earnest attempt at ecclesiastical reform, but experience shows that movements of this kind are to be viewed with great caution. It is extremely difficult for us to understand the real aims and tendencies of religious agitations among a people whose ideas and habits of mind are so different from our own, and in the case of Roman Catholics we are prone to jump at the conclusion that if a movement is anti-papal it is, therefore, worthy of encouragement. Even if such a movement stands the test of careful investigation, it must show itself capable of inspiring enthusiasm and attracting substantial support at home, on the part of the people among whom it has arisen. If it has its origin in foreign influence or relies for its progress on foreign support, it is foredoomed to failure, so far as any effect upon the bulk of the native population is concerned. In such a case it may grow into a sect, and even enjoy a certain degree of prosperity, but it will do nothing for the general cause of reform, and certainly will supply no aid toward the reunion of Christendom. It is necessary to conquer impatience and to reflect that as Rome was not built in a day, neither can it be reformed in a day.

### The Lambeth Conference of 1897

The letter of the Archbishop of Canterbury detailing the arrangements for the Lambeth Conference of 1897, has been given to the press, and will be found in another column. The list of subjects is rather formidable, and it is hard to see how they can all receive proper attention, in so short a time. Meeting Monday, July 5th, the Conference will sit till Saturday, and, after appointing committees, will adjourn for two weeks to give the committees time for deliberation. The Conference will then reassemble and conclude its work in five days, during which the reports of probably eleven committees will be considered and the encyclical letter prepared. When the subjects proposed are considered, every one of them of the highest importance, it will be seen that adequate discussion is simply impossible within such limits of time. In view of this, it is a question whether at least one-half the subjects would not better be eliminated from the present programme,

Some of them, important as they are, can perfectly well afford to wait. Greater emphasis will attach to the decisions of the conference, if the number of subjects considered is not too large.

The subjects announced, as will be seen, are as follows: (1) Critical Study of Holy Scripture, (2) The Organization of the Anglican Communion, (3) Duties of the Church to the Colonies, (4) International Arbitration, (5) The Church in Relation to Industrial Problems, (6) Church Unity, (7) Reform Movements on the Continent of Europe and Elsewhere, (8) Foreign Missions, (9) The Relation of Religious Communities to the Episcopate, (10) The Book of Common Prayer, (11) Degrees in Divinity.

Of these topics we are inclined to regard it as most important that the Conference should express itself upon 1, 2, 5, 6, 7; that is, Biblical Criticism, Organization, Industrial Problems, Church Unity, and Reform Movements. These are all subjects which press themselves upon the attention of the Church, and which call either for solution or for some corporate utterance which may relieve anxiety. The "Duties of the Church to the Colonies" is a topic interesting to those concerned, but it does not touch all sections of the Anglican Communion. "Foreign Missions" is a subject of perennial interest, and of the highest importance, but its due consideration, even under the heads to which, apparently, the discussion will be limited, would occupy the entire time of the Conference. One point which does not come under any of those heads might be considered to good purpose, namely, the state of things arising out of the establishment of missions in the same heathen country, and even within the same territory, by two branches of the Anglican Church at once, each with its separate hierarchy and equipment of schools; whether an adjustment might not be effected which would be at the same time more economical, more effective, and more in accord with the principles of the Catholic Church.

As to "The Prayer Book" with the subdivision of the subject into "Additional Services" and "Local Adaptation," whatever may be the case of the Church of England growing out of its peculiar relation to the State, nothing further seems needed in this country. Our bishops still retain the ancient *Jus Liturgicum* in a sufficient degree to meet all probable exigencies, and the wise refusal of the House of Bishops to sanction the setting forth of a Book of Offices by the General Convention indicated very clearly the intention of retaining their individual rights for the present at least.

The question of "Religious Communities and their Relation to the Episcopate," numbered 9 on the programme, appears to us a matter in which longer experience is necessary. It will bear threshing out in an unofficial way for some time to come. Meanwhile, when such communities consist of men in Holy Orders, they



are individually subject to their own bishops, under the canons of the Church. If they consist of lay persons, no diocesan work can be assumed by them without the sanction of authority, and no clergyman can officiate as chaplain in their chapels or oratories without episcopal license.

As to these and the other subjects set forth in the Archbishop's letter, no doubt the Church can trust its representative bishops to take a position which shall commend itself for wisdom and prudence. While the utterances of the Conference have not the force of law, they are capable of exercising an immense moral influence, and will do much in the way of shaping subsequent legislation throughout the whole Anglo-Catholic body.

That this august assemblage is to come together in the year which completes the thirteenth century from the landing of St. Augustine and the foundation of the see of Canterbury, is a fact which will add distinction to the occasion and emphasize the desire that all that is there said and done shall be worthy of a Church of illustrious history, which now, after so long an existence, shows no signs of the decrepitude of old age. Bishops of the Church from every clime under heaven will come together in solemn conclave in preparation for the work of another century. The programme before us is an assurance that our prelates are fully roused to the necessity of grappling with the living questions of the age, and bringing to bear upon every problem affecting the welfare of mankind, the illumination which has been vouchsafed to the world through the supernatural religion embodied in the Holy Catholic and Apostolic Church.

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### Five-Minute Talks

BY CLINTON LOCKE

LXXXI.

It is very amusing to read the lectures the secular newspapers are constantly giving clergymen as to what doctrines they should preach, what they should put into their creeds, and how they should manage their churches. Whole tons of good advice are poured out upon us by writers as ignorant of the first principles of theology as they are of differential calculus, and to whom Church history is as dark as the history of the 10th Egyptian dynasty. Is it not well to know a little something about a subject before you so glibly lay down the law regarding it? May it not be possible that we have a certain law of teaching laid down for us by the great Head of our religion which we ought to regard before deferring *The to Podunk Gazette?* The newspapers are very valuable, but in the making a creed by which Christian ministers shall direct their preaching we respectfully prefer being guided by a general council.

One great cry of the papers is that too much theology is preached. Now, since in the providence of God I have been deprived of the great privilege and pleasure of preaching, I hear a great many sermons, and

but seldom listen to one given up entirely to theology, as it is called, though how we can rightly fight our Master's battles without general orders I do not well know, and theology is simply general orders. Sermons, as a general thing, deal simply with faith, hope, and charity, how to live well and serve your fellow-men. As intellectual efforts they are often very poor, but they are, nine times out of ten, earnest and practical.

The complaint is that we do not deal enough with the questions of the day. Now, if by the questions of the day are meant honesty in business, simplicity in life, moderation in speech, unselfishness in society, and patriotism, why, of course every clergyman ought to devote much preaching to them, and so they do. One of my newspaper critics once said of me, "that I seemed to devote my energies to inducing my people to keep the Ten Commandments, instead of discussing the burning questions of the hour." I was very proud of that criticism, though it was meant to curse and not to bless, for I do not believe any priest can be better employed than in bringing about a strict observance of the Ten. I do not think it my duty to espouse all the schemes for making the world over which come up every day, simply because the papers or some little club of witless men and women say they are important and the Church ought to take them up. Very often they are windmills and not knights, and tilting at them will only break your spears, and not bring down any combatants. My business as a teacher and leader, and apart from my functions as a priest, seem to me to be the inculcating faithfully and earnestly the grand principles of the Gospel of Jesus Christ, principles of honor, integrity, unselfishness, self-sacrifice, liberality, faithful devotion to the person of my Master, and a constant following of His precepts. These are to be brought home to men from the desk and from the altar, and in private dealing with individuals, and then I am to leave the working out of these principles to men and women in their places as Christian citizens.

It is scarce necessary to add that my example should march with my teaching, though I do not hold that I am called to any other standard of living than that which binds every man earnestly striving to serve Christ. I do not hold that I am bound to abjure matrimony, live on beans, or wear hair shirts, for the experience of centuries shows that the doing those things produces no loftier specimen of the Christian man or woman than the ordinary quiet, dutiful Christian life. I believe that a pastor following the course of teaching and living I have indicated will be doing his Master's work quite as thoroughly as if he has a temperance Sunday, and a prison aid Sunday, and an anti tobacco Sunday, and a sweat shop Sunday, and a children's Sunday, etc., etc. He will find the prescribed themes for the Sundays in Advent and Lent, and all the rest, quite as effectual. That very sensible paper, *The Interior*, said lately: "The trouble is that if we open our pulpits to all the problems of civil life we shall invite a swarm of specifics, panaceas, and what, in not a very graceful phrase, is called 'cranks,' which will bite us and croak in our ears to an extent that the situation of a Pharaoh would be enviable. All of the principles involved in any or all of these questions are clearly included and defined, and with emphasis expressed in the Gospel. It appears to us, therefore,

that having clearly taught them, the Church should only be drawn into applying and enforcing them in emergencies." These words deserve attention, and if any say they show very little of the tenderness which should characterize the minister of Christ, just reply that nothing is more dangerous for a preacher than a soft heart without the help of a hard head.

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### Broad Church Theology and the Sacramental System

BY THE REV. JOHN S. DAVENPORT, AN EVANGELIST IN THE CATHOLIC APOSTOLIC CHURCH

The Broad Church party is assuming such large proportions and is becoming so aggressive, that it seems desirable that some exhibition should be made of the principles which underlie it, and to compare them with what have always been recognized as the principles of the Catholic Church, and which are the very essence of all the spiritual offices of the Prayer Book. As a matter of fact, the formation and growth of this party in the Episcopal Churches of England and America is (so it appears to the writer) the most formidable danger they have been called to encounter.

The formal ideas of this party are not mere matters of fancy or sentiment, nor a divergent interpretation of symbols or formulas. They are the expression of assumed principles, which rest upon a theology at variance with the theology of the Catholic Church, in fact, antagonistic to it, so that the use of the formularies of worship and sacraments by those who adhere to it can hardly be reconciled with either intellectual or moral integrity.

The grand hierophant of this new theology is Frederick Denison Maurice, who introduces a theory of the Person of Christ quite different from that of the Creeds, and which does not find its parallel even in the various theories of the earlier centuries.

According to Maurice's biographer, his son, Col. Maurice, the central thought of all his teaching was in opposition to the received theology, "that Christ, Very God and Very Man—not Adam, is now and always the Head of the race." "No man has a right to say, I belong to a sinful race, even when he confesses the greatness of his sin and fall, because he is bound to contemplate his race in the Son of God and to claim by faith in Him, his share of its redemption and glory."

This peculiar notion of his, that the human race is derived from Christ, pervades his writings (*Life of Maurice* by his son, Vol. II., p. 406, etc.). He says: "Christ is the Head of man, the Life giver of man, the true Man." "Adam is the root of his individuality, of his disease and death." Christ was "the sinless Root of humanity—the original Man." In coming into the world, "He assumes the condition of individual men; He puts on the fleshly accidents which belong to them, as He had before stood in the closest spiritual relation."

According to this theory, humanity is an essential element of Godhead; Christ is the Head of the human race, and men are manifestations of this Divine Element. That the Eternal Word is the Archetype of humanity has always been the teaching of theologians, but that the human race is begotten out of Christ, existing eternally in Him, and not a new and distinct creation of Al-

mighty power, is a singular fancy which seems to have been born in the brain of Maurice. It makes men to be in their origin partakers of the Divine Nature.

Bishop Phillips Brooks was the most conspicuous representative of this party, and his sermons abound in expressions which show that this was substantially his view of the Person of Christ. Mr. Leighton Parks, in his pamphlet on "The Theology of Phillips Brooks," says: "The probability of the Incarnation, because the soul of man is consubstantial with God; the naturalness of it because God is love were in Brooks' mind, the foci about which the great curve of the Divine life swept." This is to make men to be gods. The same writer does not hesitate to say: "There is a sense in which the words of the Nicene Creed apply to humanity: 'God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father'" (p. 28)!!

According to this view, the Incarnation consists in Christ's assuming, not the nature of man, for that He had from eternity, but the condition of individual men; putting on the fleshly accidents which belong to man. This is the reversal of the formula of the Athanasian Creed. It is the conversion of the Godhead into flesh, not the lifting up of the manhood into God. That such a conception of the Person of Christ and of the Incarnation runs through all the sermons of Bishop Brooks, whosoever reads may perceive.

It requires but a few words to show how utterly this fantastic conception differs from the Catholic and Scriptural doctrine of the Incarnation. The words of Scripture teach us that "The Word was made flesh." It would be a most shallow interpretation to say that this means taking the outward form in which humanity appears on earth. "Flesh," in the language of Scripture, stands for the essential principle of humanity, and that "He was made flesh," implies that He entered into humanity, as He was not before. The Creed affirms that "He was made man," and that negatives the notion that He was eternally man. Such a representation is not an incarnation at all. It is the embodiment of Deity—an idea which is more akin to the pagan notions of the gods than to the Catholic Faith. It is a new form of Docetism which denies the reality of Christ's humanity and of all that results from it. How could He call himself the "Son of Man" if He was in reality the uncreated man? How could He in any degree sympathize with humanity if what He took upon Him was only the exterior semblance of humanity? As essentially God, according to this conception, He could not have experience of the infirmities of the fallen race. In order for this it was necessary that the Son of God should assume a nature which in itself had sensibility to suffering; something more than the accidents of our condition. Under this conception all that our Lord underwent was taken on for the purpose of show. It was not an essential condition of His humanity. What could be the meaning of His dying? If He took upon Him the nature of the fallen man, then, as death was one of its conditions, it was needful that He should undergo it, and thus it is spoken of as a sacrifice, a propitiation for the sins of the whole world. After the theory we are considering, the only possible effect would be to excite sympathy, and what would be the

weight of that when it was known to be endured for that purpose?

This new theology is a purely rationalistic conception. It cannot, in any respect, be reconciled with the teachings of the Scriptures. The motive is to get rid of the truth that has been taught in the Church ever since the fourth century, of the union of the two natures in the one Person of Jesus Christ, and of the sacramental system that flows from it. There is no place in it for the grace of sacraments, and, therefore, the institutions themselves are regarded as not effectual means of grace, but as formulas having a moral influence.

My purpose is not to review this theology as a whole, which has been very ably done before,\* but to show how this theology stands related to the sacramental system of the Church and its entire antagonism to it.

The sacramental system postulates a fall and the corruption of the race in its consequence. It also assumes that the Redemption brought by Christ looks for the deliverance of the race from the condition of corruption into which it had fallen, and not merely the salvation of individual souls. It sees in the Incarnation not merely God "taking upon him the accidents of our humanity," but the second person of the Godhead coming down and uniting Himself with humanity in the womb of the Virgin Mary. This union of two natures in one person is a different thing from the putting on by Deity of the outward form of men. This is the humanity in its fallen condition, "taken up into God," establishing so close a relation between the two natures that God could become conscious of human infirmity. It was real humanity taken from the stock of the race. "Man of the substance of the Virgin Mary, His mother."

Now, it is through this assumed humanity, not through His essential divinity, that salvation is effected. First of all, by a life of perfect obedience to His Father's will, even to the extent of death upon the Cross, since having assumed humanity He assumed all its liabilities, and as death was the wages of sin, the sentence passed upon the race, He became subject to it, and thus restored the relation between God and man, which had been interrupted by the fall. But the crowning result of the Incarnation is His Resurrection. This is the efficient element as operating directly upon men. The Resurrection of Christ; it is not only the testimony to immortality; it is not merely the resuscitation of His natural body. As He came forth from the grave it was in the power of a new life imparted to Him. He laid down His natural life that He might take it again. He laid aside the *psyche* that He might receive the *soe*. His Resurrection was strictly a new creation, the putting forth of a new creative power. He became a quickening, life-giving Spirit—the second Adam. He did not simply retire into the bosom of the Godhead, but carried with Him when He went out of sight of His disciples the same human body in which He had lived, transformed by the new life that He had received in His Resurrection.

Now, the method of salvation is to impart to men the new life of the risen Christ—the risen Life, to impart it now to their spirits and in the resurrection, to their bodies. It is not merely the conversion of the mind or

will, but the renewal of the nature by the infusion of a new life principle. It is not "the influence of Jesus" which renews the fallen nature, as by teaching and example, but the communication of His risen life, which, so far as it works unhindered, tends to conform the mind and the will to His likeness. This is done by the Holy Ghost, which is the Spirit of Christ Jesus, and it is through the sacraments that this communication is made. Baptism with water in the name of the Holy Trinity, is the sacrament of regeneration, as by it the new life is imparted, and the Eucharist with the Holy Communion is the Sacrament whereby the faithful are fed by the Body and Blood of Christ, through which the life is preserved and strengthened; as He said: "Except ye eat the flesh and drink the blood of the Son of Man ye have no life in you." All baptized men are partakers of this life, however much it fails to be manifested in their actual lives.

The primary work of the preacher is to produce in the minds of men the faith which shall make them capable of receiving the new life from Christ. And this is done by showing them that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but might have eternal life;" and then it is his work to strengthen and develop it by instruction, by warning, by correction; and there is no motive so effectual for this end as the assurance that they are God's children, not only by creation, but by adoption, that they are thus brought into a new and peculiar relation to Him who has taken our nature upon Him—that they are united to Him by the act of the Holy Ghost upon them, and thus made members of His body, by which they are lifted up into a supernatural condition, receiving the first fruits of the Spirit, by which they are prepared for the resurrection or the redemption of the body.

When no real assumed humanity in the person of Christ is recognized, there can be no place for a new life to be imparted by sacraments. And so this new theology discards everything like sacramental grace. Baptism, according to it, does not in any way affect the relations of men toward God, or impart any spiritual grace; it is simply the claiming by the person baptized, or in his behalf, if an infant, of a standing which he by nature already possesses, which may, perhaps, quicken his sense of obligation, but adds nothing to him; there is no ground as in all Church teaching for appeal to the conscience for a privilege bestowed as upon one who was made a member of Christ and a child of God; nor to faith, as being made a partaker of a grace whereby to resist the world, the flesh, and the devil. The sacramental system presents a series of spiritual supernatural aids for the conduct and support of the spiritual life, which this theology wholly discredits. This appears also in its teachings regarding the other chief sacrament, the Supper of the Lord. It is simply a remembrance. The Church teaches in all its formulas that herein Christ gives us the Bread of Life, feeds us with His own Body and Blood, which, except we eat, we have no life in us. Bishop Brooks, in one of his sermons on "Christ, the Bread of Life," in answer to the question, "What Christ gives us," says: "All that He gives is character." This denial of sacramental grace leads, of necessity, to the denial of the

\*See an article by the Rev. John Fox, in *The Presbyterian and Reformed Review* of July, 1895, which was reprinted in *The Church Eclectic*.

Church as an organic body. It rejects the idea of an election, an *ecclesia*, a body called out from the world and chosen for a purpose, and affirms that the Church includes all mankind who are, *ipso facto*, by being men, included in it. It is neither conversion nor Baptism that makes them members of it, but natural birth. Consequently, all claims to any Divine authority in the ministry are futile and groundless. There is no such thing as a divine society distinct from a natural society, no body divinely constituted to be a witness to the truth of the Gospel, no kingdom of heaven to share in the Lord's rule over the earth.

This certainly is a view of Christianity very different from that which has been received in the Church. Mr. Leighton Parks, in the pamphlet to which reference has been made, frankly says: "Whether this theology is true or false is the question on which, sooner or later, our Church must express its opinion. That it is far away from the popular dogmatism, there can be no doubt." The advocates, as is admitted by Mr. Parks in the case of Bishop Brooks, make use of the old familiar expression of doctrine or belief, so that the divergence from orthodox teachings is not observed, which reminds one of the words in II Peter ii. 1. That the party is aggressive is evident. Whether it shall prevail to obscure and replace the Catholic doctrine, depends in a large degree upon the rulers of the Church.

Hartford, Conn., August, 1896.

## Letters to the Editor

TRUE, AND NOT ONLY IN HOT WEATHER

To the Editor of the Living Church:

Your London *Church Review* correspondent is not so far out of the way when he says (as you quote on page 479 of THE LIVING CHURCH of Aug. 15th) that in hot parts of America people of the congregation "take a turn outside, after the fashion of the theatre between the acts." I have seen St. Andrew's Brotherhood men get up, go out, light cigarettes in the church's graveyard, allowing the smoke to waft in the church windows, and at the conclusion of the sermon or other part of the service they seemed desirous of avoiding, return to the bench they vacated. I have reason to believe, however, that the rebuke by the parish clergy of general back-bench irreverence has brought about some reform.

W. S. M.

Philadelphia, Pa.

A DENIAL

To the Editor of the Living Church:

In your last issue you give your readers the information that I have sued my parish, St. Matthew's, Jersey City, for \$20,000 for "overwork," etc. The court records in New Jersey disclose nothing of the sort, nor is the assertion in any sense true. I have asked the ecclesiastical authority of the diocese of Newark to sunder the pastoral tie between the parish and myself, and to award me damages at \$20,000, in other words, to express an official opinion as between me and the vestry. That is a very different thing from a suit in a civil court, as any one can see that an ecclesiastical tribunal could not make me a judgment creditor under the laws of the State. There is no doubt in my mind but that the original publication of this choice bit of falsehood in the New York papers was a malicious act intended to injure me. I explained to every reporter who called upon me that there was no such thing as a civil suit, but as it made a good story and entertaining

reading, the newspapers published it in spite of my denial.

I have received an expression of loyalty from St. Matthew's congregation since I made the application to the ecclesiastical authority, signed by more than a majority of the canonical voters and by those who contribute the lion's share of the expenses, expressing their willingness to leave the parish church with me and go to any other site in Jersey City; on account of this and various other reasons my application to the ecclesiastical authority will be withdrawn. MONTGOMERY HUNT THROOP.  
Jersey City, N. J.

## Personal Mention

The Rev. J. McClure Bellows has returned from his tour in Europe.

The Rev. W. K. Berry has returned from his vacation in Europe.

The Rev. William H. Brooks, D.D., secretary of the diocese of Massachusetts, will spend the month of September at Pittsfield, Mass.

The Rev. John N. Chesnut has resigned the care of the missions at Johnsonburg, Mt. Jewett, and Kane, and is now engaged in work in the West.

The Rev. W. M. Clark has resigned the rectorship of St. George's church, Fredericksburg, Va., and accepted that of St. James' church, Richmond, Va.

The Rev. W. P. Chrisman, assistant minister of Zion church, Charleston, W. Va., has accepted a call to the church of the Epiphany, Barton Heights, Richmond Va., and will enter upon his duties Oct. 1st.

The Rev. L. N. Caley, rector of the church of the Nativity, Philadelphia, has returned from Europe.

The Rev. Wm. Coney has resigned the charge of the mission churches at Tarentum and Sharpsburg, and accepted the charge of the church of the Holy Innocents, Leechburg, Pa.

The Rev. A. J. Derbyshire returned from Holland in the steamship "Spaardam."

The Rev. J. J. Faude returned from Europe, Sept. 1st, and resumed his work at Gethsemane church, Minneapolis.

The Rev. Percival H. Hickman has resigned the curacy of St. Mark's church, Denver, Colo.

The Rev. F. M. Kirkus has resigned the rectorship of Christ church, Meadville, Pa., in order to accept that of Trinity church, Bergen Point, N. J.

The Rev. T. J. Lacey, M.A., enters on his duties as assistant minister of St. Luke's church, Clinton ave. and Fulton st., Brooklyn, N. Y., Sept. 13th, and all mail should henceforth be addressed accordingly.

The Rev. William Wirt Mills has resigned the rectorship of St. Alban's church, Erie, diocese of Pittsburgh, and has already left the parish.

The Rev. S. B. Moore will spend September in the Catskills, in charge of the church of the Transfiguration, Pine Hill, Ulster Co., N. Y.

The Rev. D. L. V. Moffett has resigned the rectorship of Trinity church, Denver, Colo.

The Rev. John Munday arrived from Glasgow in the steamship "State of California," Aug. 31st.

The Rev. W. J. Petrie has arrived home from his foreign trip.

The Rev. W. M. Purce has accepted a call to Grace church, Osco, Ill., and entered on his work there on the first Sunday in September.

The Rev. Frank Ridout who has been in charge of the churches in Powhatan County, Va., has become assistant minister of St. Paul's church, Richmond, Va., having entered upon his duties as such Sept. 1st.

The Rev. C. S. Sargent sailed from Bremen on the "Karlsonhe," Aug. 29th. His address will be Lock box 547, Cincinnati, Ohio.

The Rev. W. G. W. Smith has resigned St. Peter's church, Rockport, Tex.

The Rev. Joseph N. Starr has accepted charge of the church of the Holy Evangelists, Canton, Baltimore, Md.

The Rev. Nassau W. Stephens has resigned charge of the church of the Saviour, Du Bois, Pa., and accepted that of Trinity church, Meyersdale, and St. Bartholomew's church, Scottsdale, Pa.

The Rev. Colin C. Tate returned from England in the "Aurania," Aug. 26th.

The Rev. D. F. Ward has accepted the curacy of Waldo, Texas.

The Rev. Warner E. L. Ward, formerly curate under Bishop Whitehead at St. Paul's and St.

Matthew's, Pittsburgh, has been called to the rectorship of the church of St. Michael and All Angels, Washington City, Pa., and expects to enter upon his work there the first of October.

The Rev. J. Ogle Warfield has entered upon the charge of the church of the Holy Trinity, Brookville, and the church of the Saviour, Du Bois, Pa.

## Official

TRINITY COLLEGE

Examinations for admission will be held September 15th, 6th, and 17th, 1896. For catalogues and information apply to the president or secretary of the faculty. GEO. WILLIAMSON SMITH, Pres't.

THE "Society for the Home Study of Holy Scripture and Church History," president, the Bishop of Albany, will enter upon its eleventh year the first of October next. Through the generous offer of a lady as secretary, it is hoped that all applicants can now be received. It is open to all women throughout the country. Instructions by correspondence free. Dues for printing, postage, etc., \$2 per term of eight months. Applications and requests for circulars should be addressed to MISS ANNIE CLARKSON, secretary of S. H. S. H. S., "Holtcroft," Potsdam, New York.

SARAH F. SMILEY, Director.

St. Anna's House, 406 West 20th st., New York.

THE registrar of the diocese of Lexington desires as nearly as possible, full sets of the journals of all the dioceses in the United States, including canons and such other documents of interest as can be spared. They may be sent by mail (or express when cheaper) to the undersigned, who will acknowledge receipt, and remit for cost of carriage.

J. S. KELLER, Registrar,  
Lexington, Ky.

## Died

MOSS.—Entered into life eternal near Freeport, Kan., in the 21st year of her age, of typhoid fever, Helen Rossiter Moss, eldest daughter of Edward M. and Nannie M. Moss. "A daughter of the King."

LEEDS.—On the 13th ult., near Lahore, India, Major Lionel Leeds, of the Punjab Cavalry, grandson of Sir Joseph Leeds, Bart., and younger brother of the Rev. J. E. H. Leeds, B.D., rector of St. George's, Wakefield, Kan., and general missionary. A Requiem will be celebrated in St. Paul's, Clay Centre, and St. George's, Wakefield, Kan., on Sept. 6th, as also, on the same day, in several churches in England and India.

"Grant him, O Lord, eternal rest,  
And let light perpetual shine upon him."

## Church and Parish

WANTED.—A position as organist in some church. Graduated at the Royal Conservatory, at Leipzig. Address MAMIE M. DEGE, Schuyler, Neb.

WANTED.—Clergyman, to take charge of parish in a growing town in Eastern Michigan. Nice rectory; moderate salary to commence with. Address Bcx 117, Merrill, Wis.

A PRIEST, highly recommended for his qualifications and abilities, desires duty by October, any locality. Preferably near the sea coast. M. A. care of LIVING CHURCH.

A TEACHER of more than twenty years' experience, unmarried, desires a position in a Church school as instructor in mathematics and natural science. Address H. U. ONDERDONK, M.D., Hagerstown, Md.

A LADY living near several fine schools in Baltimore, will receive a few young girls into her home as boarders, and give them the best care. For further information, address "MRS. LUCAS," this office. Best references given and required.

THE organist and choirmaster of St. Paul's church, Detroit, seeks re-engagement. Widely known as a successful trainer of boys' voices and a first-class organist. Offers unexceptional references covering all points. Address, 123 Alfred st., Detroit, Mich.

CHURCH ARCHITECT.—John Sutcliffe, 708 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

SUBSCRIBERS who are interested in cycling or amateur photography, should write THE LIVING CHURCH for pamphlets giving full information of attractive premium offers. Special arrangements with manufacturers make possible the offer of premiums of a value several times the amount which would otherwise be allowed in cash commissions.

## The Editor's Table

### Kalendar, September, 1896

6.	14th Sunday after Trinity	Green
13.	15th Sunday after Trinity	Green
20.	16th Sunday after Trinity	Green
21.	ST. MATTHEW	Red
27.	17th Sunday after Trinity	Green
29.	ST. MICHAEL AND ALL ANGELS	White

### Comfort for Workers

BY E. MURRAY

The father has his millions. Every room  
Of his great palaces is sweet with flowers,  
Each hall is green with palms. Over a mile  
Stretch the conservatories, wild with bloom,  
The stately lilies from the Orient lands,  
Orchids, like butterflies from Southern fields,  
Great snow white roses, showering petals down.  
His pleasure gardens lie beneath the sun,  
With verdant lawns, inset with gem-like beds,  
And fragrant shrubbery, a maze of sweets.  
The nation stalk of them. Song, picture, book  
Are taxed to show their beauty, speak their praise.

His little girl has tilled a tiny patch  
She fondly calls her own, and in the midst  
Blooms one poor, stunted, common marigold;  
It is her only one and eagerly  
She picks it for her father, thinks perhaps  
He will not care for it, for all her pains.  
But he, he takes it, wilted, bruised, half dead,  
From her small clasping hand, thanks her with  
smiles.

Others might toss the present carelessly  
Out on the ash heap, show her how the thing  
Was far too poor to put among the rest;  
Break the child's heart by just a glance—amused.  
But he, his father's heart sees in the gift  
So valueless, his child's love, draws her close,  
And holds her flower and her, so satisfied,  
In his strong, tender clasp.

And thus, oh Thou,  
Kinder than kindest father, wilt receive  
Our work, our life's work, which we scarcely dare,  
So poor it is, to offer unto Thee.

St. Helena, S. C.

The news of the failure of the old-established firm of Anson D. F. Randolph & Co., of New York, was very quickly followed by that of the death of the senior member of the firm, who, with the single exception of Presley Blakiston, was the oldest publisher in the United States. The retail business of the firm has been turned over to the New York branch of the American Baptist Publication Society.

Dr. Jackson, Methodist, thus speaks of the Anglican Church, in the *Ohio State Journal*:

There is no land upon which the sun shines in his daily circle around the globe, where her footsteps have not gone, and gone always with the blessings of Christian culture and civilization following in their course. The voice of her liturgy, the chant of her choirs, and the antiphonal responses of her congregations are heard—like England's drum beat—around the world, and everywhere they are the evangels of faith and hope and love to myriads of human hearts. May God cause His face continually to shine upon her; her walls are salvation and her gates are praise.

The Emperor of China, having determined to re-organize his army in consequence of his recent defeat by Japan, is inviting recruits to the number of 25 000 to join. It is interesting to read the conditions of the recruiting notice: "They must be five feet tall, able to lift heavy weights, and walk a fair distance, must neither smoke opium, nor be involved in a law suit, and must bring a certificate of their good moral character. The pay will be higher than before, and compensation is promised to the

family of every soldier who may fall in action." The associations for the suppression of the opium traffic, working in harmony, are circulating this notice as showing that the highest authority in China considers opium smoking as disastrous to the physical condition of the soldier as a law suit. But "must neither smoke opium nor be involved in a law suit" sounds odd in conjunction.

In a recent number of the London *Expositor* appeared an article by the Rev. John Watson ("Ian Maclaren"), in which he presented his conception of a proper creed for the Church, in these words: "I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in the clean heart; I believe in the service of God; I believe in the unworldly life; I promise to trust God and follow Christ; to forgive my enemies, and to seek after the righteousness of God." *The Christian Observer* quotes the foregoing, and adds this comment: "As soon as we have a statement of doctrine which is acceptable to the Unitarian as well as the Christian, that very fact proves its worthlessness as a creed in honor of Christ."

The Rev. Benjamin Franklin Fleetwood, S. T. D., whose portrait is given on the first page of this issue, graduated with honors at Racine College in 1866 having entered at the age of fourteen. After serving for a year as master in the grammar school, he took a full course in the theological school at Nashotah, was assistant for a year at St. James' church, Chicago, under Dr. Rylance, and became rector of Christ church, Adrian, Mich. During his ministry there the church was enlarged and \$10,000 was secured for a new church. He was afterwards rector of St. Paul's church, Marquette, and under his administration the present cathedral was erected, at a cost of \$70,000. From this work he removed to Chicago, where for twelve years he was rector of St. Mark's, enlarging the church twice and building up one of the strongest parishes in the diocese. When Waterman Hall, the diocesan school for girls, was organized in 1888, he was selected by the Bishop and appointed by the trustees as principal and rector, and has since that time conducted the institution with distinguished ability. The school was a success from the start, and has taken a high rank among the Church schools of the country. As pastor and master, preacher and teacher, ruler and financier, Dr. Fleetwood has shown admirable adaptability in all the varied work entrusted to him, and deservedly enjoys the confidence of the Bishop and the diocese. He has received from Racine the degrees to which he was entitled in course, and that of S. T. D. For several years he has been dean of the Northern Deanery of Chicago. He is still in the prime of life. *Ad multos annos et honores*, with the congratulations of THE LIVING CHURCH!

### Book Notices

A *Critical and Exegetical Commentary on the Gospel According to St. Mark*. By the Rev. Ezra P. Gould, S. T. D., Professor of the New Testament Literature and Language, Divinity School of the Protestant Episcopal Church, Philadelphia.

We hardly think this volume will take a place among the best of the "International" series of which it forms a part. There is in the first place a dogmatic tone about it which is not what we have been accustomed to associate with really

profound learning. Dr. Gould has settled the question of the origin of the Gospels, the famous synoptic question. He states that "tradition and internal evidence have concurred in giving us two sources, one of which is the translation into Greek of Matthew's *Logia*, or discourses of our Lord, and the other our present Gospel of Mark." We were not aware that this solution could as yet be said to be "generally accepted." Dr. Sanday, for example, is evidently behind the times. The school of writers to which Dr. Gould belongs knows no such title as "saints" for the Apostles and Evangelists. We find in his pages these venerable founders spoken of as Peter, Matthew, Mark, Paul, and the like, with a pert familiarity always painful to a reverent Churchman. It is not long since writers of the Church, even though they were scholars, were careful of their usage in this respect. But the long study of certain German masters is rapidly extinguishing the last vestiges of reverence among their English and American disciples. There are many points in which we should take issue with the writer before us, but within the limits of a brief notice it is only possible to refer to such things as may indicate the character of the work and serve as a caution to the younger student. In an essay of fifteen pages on "The person and principles of Jesus," we discover nothing to indicate that we are dealing with a divine person. So far as we can see the essay might have been written by a Unitarian. In dealing with miracles, the best the author can say is that "the acknowledged historicity (!) of the Gospels, we believe, carries with it a strong presumption of the verity of the miraculous element in their story" and to this is added the verisimilitude of these miracles. We should suppose, that, for a Christian, the Incarnation would sweep away all antecedent improbabilities. If in men we find varying degrees of skill and power in dealing with nature, reaching in some cases a truly wonderful height, it is reasonable to expect that the God-Man would exhibit this power in a degree unattainable by a mere man. If it were not so it would constitute a difficulty in the way of belief in the Incarnation. The enemies of the Faith would have been quick to take advantage of it. Of the writer's view of the Temptation, it is enough to quote his own words: "The account which has been preserved is evidently the pictorial and concrete story of what actually took place within the soul of Jesus." "The introduction of the typical number," forty, is considered inconsistent with the "historicity" of the account. To the person who approaches the narrative from a Christian standpoint, such a feature strengthens the presumption in favor of the "historicity." Dr. Gould criticises the account of the Transfiguration as emphasizing "the physical side" of things. If he had been St. Mark he would have told the story differently. On the question of marriage and divorce, the writer thinks St. Mark supplements our Lord's own words so as to make them apply better to the Gentile world. As to divorce, he makes the teaching to be a very emphatic denial that any regular tribunal can formally break the marriage bond, but that adultery does break it. Thus it appears that while no court or judge can dissolve a marriage, the parties themselves can do so at any time by the simple process of taking to themselves other partners. A canon of the Episcopal Church which is attracting considerable attention just now, seems to countenance this interpretation, but when the consequences are fairly faced it is intolerable to suppose our Lord to have offered such a premium to sin. It is futile to make the usual distinction between the "innocent party" and the "guilty party." If the bond is dissolved it is dissolved for both. A penance might be imposed upon the guilty party, but if the bond has been severed, his or her right to take a new partner is incontrovertible. The author's general interpretation of the eschatological discourse in chapter xiii is worthy of attention, but in details we find ourselves widely differing from his views as well as his modes of expression. On the famous expression in verse 32,

"of that day or hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father," he informs us that "this denial of omniscience to the Son has caused all manner of theological tinkering." Exactly what the word "tinkering" may mean in such a connection is not easy to make out. But our author feels quite superior here, as at all times, to the great theologians of the Church. "The statement," he says, "need create no surprise in those who accept the statement of our Lord's humanity." What statement of our Lord's humanity? The same superiority exhibits itself in the comments on the Eucharistic institution. The Zwinglian interpretation is shown, to the complete satisfaction of the writer, to be the only one consistent with linguistic usage. But it would be a dismal business to cite further examples of the writer's bias, still more to devote attention to his employment of the "new English," as in the painful instance on p. 23, where our Lord is made to use an expression not known to the vocabulary of refined persons. The serious aspect of the matter is that a commentary of such a low spiritual tone and theological shallowness, should be the work of a professor in one of the well-known theological seminaries of the Church. The secret is out when we discover that all but a few recent commentators, chiefly German, are set aside as having a merely "antiquarian or historical interest." The authors referred to are Meyer, Weiss, Beyschlag, Holtzmann, and Morison.

**The Hero of the Ages.** A Story of the Nazarene. By Catherine Robertson McCortney. New York and Chicago: Fleming H. Revell Company. Pp. 240. Price, \$1.

This is another attempt to throw the life of Christ into the form of modern fiction for the edification of the young. It is evidently done with a reverent and right purpose, but we cannot regard it as a success. Such an attempt is always difficult and dangerous and is almost certain to fail. Nothing can ever equal the simple truth and eloquence of the Gospel narrative in the English form with which we are familiar in the New Testament. Any attempt at a paraphrase of it must inevitably seem flat and spiritless. Such is, in our judgment, the fate of this well meant effort. The writer keeps very close to the evangelical record, and her narrative at almost every point lacks the interest and vitality of that upon which it is based. It is a bold step for a woman not deeply learned in theology to undertake to translate into modern conversational forms of speech the words of our Lord. There are very few skilled theologians who would make such an attempt, and fewer still who could succeed in it.

**Church Unity.** Five Lectures delivered in the Union Theological Seminary, New York, during the winter of 1896. By Charles W. Shields, D.D., LL.D., E. Benjamin Andrews, LL.D., John F. Hurst, D.D., LL.D., Henry C. Potter, D.D., LL.D., Amory H. Brafford, D.D. New York: Charles Scribner's Sons. 1896. Price, \$1.

Each lecture is colored by the personality of the man who gives it, and each lecturer presents his own view of the matter after his own kind. The idea of the last speaker is perhaps the only practical one to follow, which is, to cultivate an inner spirit of unity among all true Christians. "Paul may plant, and Apollos may water, but God alone can give the increase." Wherever good is done, or Christ is preached, rejoice in the good, and be glad for the Gospel. Human hearts may dream of visible unity, tender hearts may long for it, broken hearts may sigh for it, but it will not come until all are one within. For Churchmen our wisdom is to build where God has placed us, where we can not only build, but also contend for the Faith, and ever pray "Thy Kingdom Come."

ONE of the sweetest and tenderest little sketches we have seen for many a day is "Lady Betty," by Frances Henderson, first appearing in *The Young Churchman*, and now published in a pretty booklet that may be enclosed in an ordinary envelope. Price 25 cents [Young Churchman Co., Milwaukee.]

ANNOUNCEMENT is made of a forthcoming book by the Bishop of Chicago, on "The Practice

of the Interior Life." In the rush and hurry even of our clerical calling, too little attention is given to the cultivation of spiritual character, which alone gives meaning to all life. All need guidance and aid, not only from the divine oracles, but also from the human teacher who is skilled in meditation and expert in imparting the results of his own experience. Such a guide Bishop McLaren has been to many, and by his book will be to many more.

## Magazines and Reviews

*Christian Literature* for August continues Professor Warfield's treatment of "Augustine and the Pelagian Controversy." Lyttleton's article from *The Contemporary Review* on the subject of St. Paul's teaching with reference to woman's position in society and the Church, is completed. His summing up is, on the whole, just and careful. Dr. Stalker's important article on Wendt's "Teaching of Christ" is also completed. There is an article by Alexander R. MacEwen, D.D., on "The Influence of Presbyterianism on the Individual." Under the head of "Christian Unity," the article of *The Independent* on the action of a Cleveland clergyman in inviting a Methodist minister to officiate in his church, is reprinted, together with our remarks on the subject.

*Blackwood's* for August gives a very curious story of an episode in the life of the late Sir James Browne, sometime chief commissioner in Baluchistan, and how his path was made easy by the previous presence of a "double" into whose personality General Browne was merged by the natives, in spite of his own efforts to assert his individuality. It was one of the numerous cases in which "truth is stranger than fiction." A story of the cloister follows, entitled, "The Cemetery of the Lilies." There is an appreciative article on Robert Burns and his poetry; an account of "An Excursion in the Atlas Mountains;" "An Uncrowned King," chaps. xxi and xxii; a review of "Some German Novels;" "Escanilla," a Mexican story, and a bicycle tour "Through Touraine." But the most important feature of the number for those who wish to keep up with contemporary history and international politics, is that entitled, "England's Duty in South Africa," in which, almost for the first time from an English source, some justice is done to the Boers and Dom Paul.

*The Critical Review* contains the usual "feast of good things" for those who desire to keep abreast of the latest publications of a theological or philosophical character. There are twenty-two short reviews, besides fifteen pages of notices by the editor. *The Review* closes with the usual "Record of Select Literature," filling ten pages more. Hardly anything is omitted which is likely to be of use to the student. Among other interesting articles we find a review by Dr. Bruce of Gould's new commentary on St. Mark, which makes some well-merited criticisms of that latest contribution to the "International Critical" series. But we fail to appreciate the writer's discovery of "insight into the thoughts and spirit of Jesus." Ramsay's "St. Paul" has a second notice by Professor Knowling. Dr. Fisher's "History of Christian Doctrine" is reviewed by Professor Orr. Otley's "Doctrine of the Incarnation," very properly bracketed with Gore's Dissertations, is dealt with by Professor Salmond. The latest German contributions to theological speculation, criticism, and exegesis are carefully estimated. Among these is Professor Kaftan's enthusiastic article in the *Preussische Jahrbucher* on Balfour's "Foundations of Belief." No other magazine or periodical can supply the place to the serious student of *The Critical Review*.

*The Nineteenth Century* for August is a brilliant number. The revolt against Cobdenism and the economics of the Manchester school is vigorously championed by Sidney Low, and it will surprise many Americans to learn what advance the doctrine of protection has made in England. South African affairs are dealt with

in two excellent articles, besides a letter from the chief justice of the Orange Free State. Our currency question receives attention rather unequally from W. L. Alden and William Dillon. The former makes a number of extremely biased and overdrawn statements in regard to the sentiments prevalent in the East, the West, and the South, and to the characteristics of the people of those sections, which will not be relished by Americans generally, and will mislead Englishmen. Mr. Dillon's remarks on the silver controversy are judicious and worthy of careful consideration. Mr. A. Michie, formerly *Times* correspondent in China, gives the best account of Li Hung Chang, his character, position, achievements, and present influence, that has so far been published. Wilfrid Ward's reminiscences of the late Mr. Huxley is a delightful article. The Rt. Hon. John Morley contributes a valuable discussion on "Arbitration with America," which ought to be, and we trust will be, of great assistance to the able statesmen on both sides who are conducting the negotiations. Our clerical readers, and all who are interested in ecclesiastical affairs, ought to read the article by the Rev. Fr. Clarke, S.J., on "The Training of a Jesuit." It contains several suggestions by which the heads of our own seminaries might profit, particularly in regard to the preparation of candidates for refuting objections to the Catholic Faith. There are several other good articles in this number which we have not mentioned.

## Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

### THOMAS WHITTAKER

Some Modern Substitutes for Christianity: Theosophy, Christian Science, Spiritualism, Socialism, and Agnosticism. By George Wolfe Shinn, D.D. Pp. 87. Cloth, 50c.

Notes on the History of the Church. By Frederick Hubbard.

FREDERICK A. STOKES CO.

A Master of Fortune. By Julian Sturgis. 75c.

FLEMING H. REVELL CO.

Heather from the Brae. By David Lyall. 75c.

### PAMPHLETS RECEIVED

Such pamphlets as seem to be of general interest and permanent value will be noted under this head as received. No further notice is to be expected.

Conditions for American Commercial and Financial Supremacy. By Paul Leroy-Beaulieu. Reprinted from *The Forum*.

Sermons by the Rev. George G. Field. J. B. Lippincott, Philadelphia.

Church Unity and the Huntington Resolution. By Stewart McQueen, presbyter of the diocese of East Carolina. Argus Book and Job Presses, Goldsboro, N. C.

Christian Socialism. Poverty and its Causes. The Church Social Union, Boston.

The Protestant Episcopal Church in America. By the Rev. S. D. McConnell, D.D. The Church Club of the diocese of Connecticut.

Annual Address by the Rt. Rev. B. Wistar Morris, D.D., Bishop of Oregon.

The Prohibition Handbook. By George B. Waldron, A. M. Funk & Wagnalls Co.

The Enthronement of Faith. By the Rev. Roland Cotton Smith. E. P. Guild & Co., Boston.

Your Little Brother James. By Caroline H. Pemberton. The Recorder Press, Stamford, N. Y.

The Liturgical Question. Lecture delivered on the Baugher Foundation. Delivered June, 1896, in the Theological Seminary, Gettysburg, Pa., by Joseph A. Seiss, D.D., LL.D.

What One Parish is Doing for Social Reform. By the Rev. John Peters, D.D. The Church Social Union, Boston.

Lay Priesthood. By Wm. Fitz-Maurice. London: Skeffington & Son, Piccadilly W.

The Gospel According to St. John, from the American Version: Revised New Testament. Edited by President Roswell D. Hitchcock. New York: Fords, Howard & Hulbert.

Windmill. Annual Number Commemorating the Twenty-fifth Anniversary of St. John's School, Manlius, N. Y.

Annual. Akeley Institute, Grand Haven, Mich.

Catalogues: Massachusetts Institute of Technology, Boston; Trinity School, San Francisco; Grafton Hall, Fond du Lac, Wis.; St. John's School, Manlius, N. Y.; Cathedral Choir School, Fond du Lac, Wis.; Miss Marsh's School for Girls, Los Angeles, Cal.

## The Household

### Morning-Glorys

BY MRS. R. N. TURNER

Fling out your banners of red, blue, and white,  
And catch the first gl'am of the sun!  
Your chalices, filled with the dew of the night,  
Are waiting the glory of dawn,  
O, beautiful heralds of light!

Wake in the heart that is longing for sight,  
And weary of doubt and despair,  
A faith like thy beauty, resplendent and bright,  
Which shines through all shadows more fair,  
O beautiful heralds of light!

Bristol, R. I.

### A Question of Success

BY FRANK H. SWEET

Six o'clock! and as the mill bell announced the fact the whirr and clang of machinery died away and was succeeded by the shouts of small boys who came trooping from the doors of the great factory. Soon a wide stream of humanity was surging toward the entrance gates. Following the boys came young men, with long strides, and after them the women and girls and great mass of operatives, and, lastly, hobbling along with the aid of canes, the veterans of the mill—men and women who had almost outlived their usefulness, but who were still kept on the pay-roll of the company.

A few minutes, and the smoke hovering over the red chimney lost itself in the clouds, the night watchman came in with his lantern, the gates were closed, and another day's work was finished.

For all but the bookkeeper. In his office he still bent over long columns of figures. Up and down, up and down, his fingers moved, until at last he raised his head wearily. It was too dark to see. Taking his hat from its nail in the corner, he made a movement toward the door, but instead of going out he suddenly raised his hand to his chest with a low gasp of pain. For a moment he groped blindly for a chair, then sank upon the floor. Half an hour later he rose slowly and went out, carefully locking the door behind him. As he went down the steps he looked like an old man, his figure was so bent. But gradually his walk grew firmer, and by the time he had reached the little house at the end of the village he had regained his customary upright carriage.

"You are late, Felix," said a complaining voice, as he entered the small sitting-room; "tea has been waiting nearly an hour."

"Yes, mother, I know," he answered, as he stooped and kissed her wrinkled forehead, "but I could not possibly get away sooner. There is a press of work at the office, and—"

But the thin hands were raised appealingly.

"Spare me, Felix! your father never used to speak about business. That was left to the agent. If he had lived we would never have come to this," and she glanced about the bare room piteously.

"Poor little mother!" his voice was very tender as he rested his hand for a moment on her gray hair. "It is hard, but perhaps it will be all right sometime."

Something in his voice caused her lips to tremble a little.

"I do not mean to be cross, Felix," she said wistfully, "but everything is so different. Your father should have left a man in charge of the property. You are not to blame. You were only a boy and did what you thought was best."

He had heard the complaint many times before, but he answered simply:

"Yes, mother; I have done what I thought was best."

At this moment a tall, fair girl entered the room.

"Come, Felix," she said brightly, "I shall not wait any longer. You must eat supper so I can wash the dishes. After that you and I will take a walk down by the canal. I want to talk."

"A reasonable want," he laughed, as he followed her into the dining-room.

Except in age they were very much alike, this brother and sister; tall and fair, with warm eyes and quick, sunny smiles. Only about the temples of the young man—he was not yet forty—the brown hair was beginning to turn.

While he was eating the girl watched him anxiously. Suddenly she broke out with:

"I spent the afternoon with Dr. Broom's wife."

"Yes?"

"And—and she said that her husband had been speaking about you—that you ought to leave the office."

"Yes. He told me something to that effect nearly a year ago, and I believe has mentioned it several times since;" he spoke lightly, and helped himself to another biscuit.

"And you never told us?" reproachfully.

"What was the use? I was not ready

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to leave the office." Then he added whimsically, "I have arranged for a grand spree in August. Harry and Bess will be home from school, and the four of us will go for a month's jollification among the Maine lakes. Aunt Betty will come and stay with mother."

For a moment she looked at him to see if he was in earnest, then, in spite of her twenty-two years, promptly mounted a chair, and whirled a napkin above her head. Then she indulged in an energetic pantomime of a war-whoop.

Felix watched her appreciatively.

"That's the way I feel," he said. "The mere thought of a vacation after fifteen years of office work is like a tonic. Now, suppose I help you with the dishes, and then we will go out and let you free yourself of the 'talk.'"

"Felix," she said, a little later, as they

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were walking along the canal. "Dr. Broom's cousin arrived from Denver today. He said he would call on you soon, and seemed very much surprised to learn that you were only a bookkeeper. He said that you had been one of the brilliant men of college, and that great things had been expected from you."

Felix laughed a little.

"Bob was my class-mate," he said, "and naturally oversanguine about his friend. It is the most brilliant men who usually make failures."

He spoke lightly, but something in his voice caused her to draw nearer.

"Felix" she said, "I want you to tell me about papa's affairs. We were mere babies when he died, and you came home from college to look after things. But Harry and Bess and I are now old enough to take our share of the burden. It is our right to know."

She spoke earnestly, and as they reached a broad belt of moonlight, looked up into his face.

It was very grave.

"Father was careless," he said, "nothing more. We will not speak about him. The rest is very simple. I got a position as bookkeeper, and—that's all."

They walked on awhile in silence. Then she said:

"You have not told me all, Felix. Something has been troubling you all these years. I have felt it ever since I was old enough to observe. You have a good salary and make as much more by your magazine articles, and yet you never indulge yourself in anything. Mamma's talk used to make me think that papa had left considerable property, and Harry and Bess and I always thought that our school money came out of this, but lately I have doubted this." Then abruptly: "Did papa leave anything—above his debts, I mean?"

"No."

"And—was there enough money to pay his debts?"

"No."

"I suspected it. Now, Felix," speaking firmly and letting her hand rest caressingly on his arm, "you must be open with me. I am a woman now, and want to be a help instead of a burden. Harry and Bess will graduate next month, and they feel just as I do. Papa's debts must be paid, and it will be so much easier for the four of us working together than for you alone." Then, hesitatingly: "Is it very much?"

"No," smiling.

"And you will let us help you?"

"Gladly. You are already doing that, more than you imagine." Then, laugh-

ingly, "I am very proud of my children, Margaret. Not many bachelors have brought up such a promising trio."

"Bosh! you are trying to escape the subject. I want your opinion of my taking the Ridge school. Bess can turn housekeeper."

"Well, seriously, then, I think you would better stick to your drawing. Your talent lies in that direction, and the Ridge school means hard work and poor wages. As to the debts, they are all paid and we have a small sum in the bank."

"Felix?"

"Yes. The last one was paid six months ago. Did you think I would arrange for a jollification with anything like that hanging over us? Now if the Maine woods do their duty I shall come back a new man and be ready for the fall campaign."

"The fall what?"

"Campaign, my dear," he said, coolly, enjoying her amazement. "You did not know that my name was up for senator. It has been kept secret for certain reasons, but to-day I had intimation that they were ready to go ahead, and with every prospect of success."

"But I, I did not know that you took any interest in politics?" she said, her voice trembling with eagerness and wonder.

"Nor have I, much," he replied, gravely. "I never dreamed of such a thing until I was approached on the subject. I thought my ambition was dead, but it seems I was mistaken. I felt almost frightened at the tumult the possibility awoke in me. And it pleases you, too, Margaret?" he asked, after a moment's silence.

"More than I can tell," with a glad light in her eyes. "I have felt worried about you lately. It seemed so hard that after all these years there could be no future for you but the musty office. It seems almost like the ending of one of your stories. It is rather late, but you are not very old."

Not very old! The words rang in his ears long after he had gone to his room. He had almost come to regard himself as an old man, but, after all, he was not very old. He was scarcely in his prime. A long future was before him, and it was very bright. Perhaps—

But with the thought came his old enemy clutching at his chest. He could feel his very lips grow white and faint with the sudden oppression. Blindly he sought the open window and sat down. The air was reviving, and gradually his strength came back and the sense of suffocation departed. But he could not forget.

"I will leave the office," he murmured, and, perhaps—

From the open window the sky presented a picture of rare beauty and brilliancy, in contrast with the dark groupings of hills and forests. Millions of stars looked down, and away in the northeast could be traced the path of the Perseids. Somewhere under the line of shooting meteors he imagined was a country mansion, and in the mansion a fair girl with deep, tender eyes.

This was one of the dreams he had left behind. But the past few weeks had been restoring much which he had



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thought was lost, and this came up with the rest. If there was to be a future for him this should form a part, and a deep flood of thanksgiving swelled up from his heart as his eyes gazed into the majesty of the night.

Thinking of the sweet possibilities, that parting on the bridge grew very near. He could feel the soft touch on his arm, and hear the quiet voice as it said: "Felix, your work is at home, and we are very young. When it is right, you may come for me. I will be waiting."

And during all these fifteen years she had kept her word. Even now he had a letter in his pocket on which the ink was scarcely dry. They had lost their youth, but perhaps the summer and autumn would be richer for the waiting.

It was not until he heard the mill bell strike three that he left the window. But even then it was not to sleep. His nerves were not ready for that. Over and over he reviewed the past and made plans for the future, and when the first summons of the factory bell brought him down to breakfast, he told his sister that he had decided to give in his resignation during the day.

"I think I can do it and still be able to keep the wolf from the door," he said with a smile.

"And I think so, too," she returned, heartily. "Besides, we will all have more courage for work if we know you are out of that horrible office."

Several times during the meal she saw

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a sudden light come into his face, and fancied that his tones were even more tender than usual. At last she spoke. "Your thoughts are pleasant, Felix."

"Yes, Margaret," he replied, smiling gravely, "they are pleasant, very pleasant. I will tell you about them sometime."

Before he went out he stooped and kissed her fondly. She watched him down the path with a curious smile. "If he were not so old, and if I did not know better," she thought, "I would say he was in love."

As the days lengthened into summer, the chill and dampness of early spring disappeared, and the air grew warm and balmy. Every evening they took a walk down by the canal, or out among the birches, west of the village. And every day Felix declared he felt better. "More open air and less books," he said, was all he needed. "Only," he added with a smile, "I did not have the heart for it before."

But the two weeks' notice went by, and still he remained in the office. There was trouble in the factory, and it was difficult to find a man who could fill his place. So he staid on until the right man could be found.

For a year past there had been labor agitations all over the country. Many factories had shut down rather than accede to the strikers. At other places a compromise had been effected. Felix watched the approach of the movement with considerable interest. To a certain extent he was in sympathy with the strikers, and felt they had many grievances which ought to be righted. But he abhorred violence.

For some time it seemed as though Moreton would escape the general agitation. It was a quiet place, and most of the workmen were old residents and owned property. At last it was the mill owners themselves who brought the point to issue. One day Felix received instructions to make an immediate reduction of ten per cent. on all wages. He took the letter to the manager, with a grave face.

"Yes," said the latter as he saw it, "they have written me to the same effect. But it is impossible. I shall write and tell them so. Reduction now would be suicidal. The owners have not been here for years, and know nothing of the condition of affairs."

But at the end of a week came another letter, peremptorily ordering the reduction. So Felix wrote notices and had them posted in all the departments. An hour later a sullen delegation walked into the office.

"Where's the manager?" asked the spokesman.

"Here," and the manager stepped from an inner office.

"We came about this," holding up one of the notices: "if pay's cut we quit work."

"Very well."

"An' you mean to cut?"

"I have no choice. I must obey orders."

"Then we'd like our money."

So Felix, at a nod from the manager, began to make out each man's account and settle with him. All that afternoon and the next day he was kept busy. As soon as one group left the office another

came in, and when he closed the books, at the end of the second day, only his own and the manager's name remained. All the rest had joined the strikers.

Then he would have left himself, but as a personal favor the manager asked that he remain another day or two, until some arrangement could be made.

"I have some money in the concern—more than I can afford to lose," the manager said, "otherwise I should be tempted to leave the owners to find their own way out of the hole they have dug."

There was little to do in the office now. They must wait instructions from the owners, who had been promptly notified of the trouble. On the second day a telegram came. It merely stated that one of the owners was on the way with new help.

"Frying-pan into the fire," grained the manager, as he handed the telegram to Felix. "Now we shall have riots on the streets and criticism in the office."

The next day they came, a mixed crowd of foreigners of half a dozen nationalities, and with them a short, pompous man of belligerent aspect.

"Now, gentlemen, now," he exclaimed, as he entered the office, "let us get to work! The factory has been idle long enough. Take a list of the new help, and then we'll put 'em to work. No more idleness. All it needs is tact and good sense," and he rubbed his hands together briskly.

"But what are we to do with them?" asked Felix, as he cast an amused glance at the crowd outside the office. "We have no empty tenements, and they must have some kind of shelter."

"Tents, sheds—anything. They'll not mind. They're used to it. But let us get to work!"

Felix caught a glance from the manager and said no more, but as soon as there was opportunity he put some of the men to cleaning out several unused buildings in the mill yard. They would do for temporary quarters.

When it came to assigning the new hands to the various departments, it was found that very few of them knew anything about a factory; many, indeed, had never been inside one.

At last the manager stopped in despair.

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"It can't be done," he said, "they're too ignorant."

"Oh, I guess not," interposed the owner, "just let 'em get used to it and they'll be all right. All it needs is tact and good sense."

But on the second day even his complacent face began to look flushed and exasperated. Toward night he came into the office with wrath showing in every movement. "The blockheads!" he stormed, "the slow, stupid idiots! They forget the location of their own machines and need a guide to show 'em." Then, kicking a chair out of his path, he strode angrily to the window. After a moment he turned abruptly:

"I'm going home," and he started for the door.



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"But what are we to do with the new hands?" asked the manager.

"Anything you like. Drown 'em if you think best," and he whisked through the door. But as he disappeared he called to Felix: "Send a new bookkeeper in a few days."

For some time the two men looked at each other. Then Felix said, with a half smile: "What will you do about it?"

The manager moved his chair impatiently. "Have to keep them awhile," he said. "They were hired for a month, and had their expenses paid down here. Must let them work that out. Afterward I shall try to get the old hands back, even if I have to raise their wages. The owners will not interfere again."

Thus far there had been little trouble between the two parties. But as the new hands became accustomed to their surroundings, they grew impatient at the confinement of the mill yard, and began to make predatory excursions about the country. For a time the villagers stood it, then retaliated by attacking the new hands whenever they met them.

Returning from dinner one day, Felix saw an unusual commotion near the canal. Several of the new hands were being surrounded by a crowd of angry men. Foreseeing trouble, he hurried into the office and took something from his desk. Then he went out to the canal.

"What is the matter?" he asked, as he made his way into the crowd.

"Chicken thieves, an' we're goin' to fix 'em," was the prompt reply. "You'd better keep out th' way. We ain't nothin' ag'n you now, but if you go an' git mixed up with them furriners, we might treat you 'cordin'."

But already Felix had passed on to the group of frightened men. "Come with

me," he said quietly. "they will not hurt you," and with cowed, anxious looks the men obeyed.

"Now," he continued, facing the crowd of angry assailants, "you will let us pass. I will see that these men are punished."

But the line of angry faces grew darker. "We'll do th' punishin'," said a big man, stepping toward him with a menacing gesture, "an' if you ain't keerful you'll come in for a sheer"—

But he stopped suddenly, as a gleaming weapon was raised to a line with his face.

"You will let us pass," said Felix, quietly. "I am in earnest."

And, awed partly by sight of the weapon, but more by the cool, metallic voice of the man, the crowd stood silent while the little group passed through.

But hardly had it done so when a shower of sticks and stones filled the air. Some of them struck Felix, but apparently he did not notice.

The manager was standing by the office door. "It was cleverly done," he said. Then he noticed the bookkeeper's face. "You are ill," and he hurried down the steps and helped him into the office.

At the other end of the village the passengers were just alighting from an incoming train. Among them were two eager figures, who scarcely waited to exchange hurried greetings with friends before rushing away. A few minutes later they burst into a small sitting-room.

"Mother! Margaret!" and the voices, ringing through the house with joyous expectancy, came to the mother in the raidst of her nap, and to Margaret as she was bending over the kitchen stove.

After the greetings were over, Bess sank into an easy chair, with a sigh of contentment.

"It is nice to be at home," she said. Then, springing up, she began to make an examination of the various articles in the room. At last she came to the table.

"What is this?" she asked, picking up a letter. "Oh, for Felix."

"The postman just left it," said Margaret. "I think it is about a story he sent away last month. I hope it is nice."

Harry had been standing by the window. He now came forward eagerly.

"Let me take it to the office," he said. "I am just longing to see the dear old boy." And taking the letter he rushed from the house.

Twenty minutes later he returned with white, scared face. They looked at him inquiringly.

"They—they are coming with him," he gasped. "Oh Margaret! oh, Bess! Felix is dead."

An Irishwoman who was dying called her husband to her bedside and said: "Michael, there's Barney Flynn owes me two dollars and a half."

"Pon my sowl, Bridget," said Mr. Finucane, "but ye're sinsible to the lasht."

The old wife moved around on her pillow a moment and then pressed her bony fingers to her forehead:

"Michael," she began again, "I owe Tom McGrath tin dollars—"

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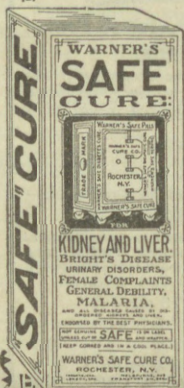
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### Jack's Mistake

Jack was a venturesome little chap. One day he heard at school that Tom Webb's boat had struck the rocks under the bridge and was breaking to pieces.

Jack wanted to see it, so on his way home he turned off to the railway bridge which crossed the little river just where it was full of rocks. It was a rough and dangerous place. Creeping along, the little boy bent over until his head grew dizzy, and if he hadn't jumped up quickly he would have fallen. And something else might have happened, too, if he had stayed there two minutes longer; for he had no sooner got off the bridge than a railway train came rushing along that would have crushed him to death in a moment.

But Jack thought he had done a very smart thing. He ran home, and at the dinner table boasted that he had been down on the railway bridge and seen Tom Webb's boat among the rocks, and had just time to get off when the express came along.

Father and mother looked at each other, but not a word was said. Jack thought they would praise him, but they did not.

After dinner father took the little boy into his study. He looked so very sober Jack began to feel that something dreadful was coming. Father sat down in his chair, drew the boy up to his side, and put his arm around him.

"Jack," said he, "you thought you were very brave to day, didn't you? But going into danger when there is no need of it is no mark of courage. It is rash and wicked." Then papa stopped and Jack began to cary; but he never forgot the words of advice that followed:

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A hot bath, a stroll in the fresh air, shampooing the head in weak soda water, or a timely nap in a cool, quiet room will sometimes stop a nervous headache. When over fatigued from shopping or sight-seeing, a sponge dipped in very hot water and pressed repeatedly over the back of the neck between the ears will be found exceedingly refreshing, especially if the face and temples are afterward subjected to the same treatment. Neuralgia is caused not only by cold air, but by acidity of the stomach, starved nerves, imperfect teeth, or by indolence combined with a too generous diet. Heat is the best and quickest cure for this distressing pain. A hot flat iron, passed rapidly and dextrously over several folds of flannel laid on the affected spot will often give relief in less than ten minutes, without the aid of medicine. Hot fomentations are of equal value; though when the skin is very tender it is more advisable to use dry heat, nothing being better for the purpose than bags of heated salt, flour, or sand, which retain warmth for a long time. Cold water, applied by the finger tips to the nerves in front of the ear, has been known to dispel neuralgic pains like magic. When caused by acidity, dose of charcoal or soda will usually act as a corrective. Sick headache is accompanied by bilious symptoms, and attacks usually come on when the person is overtired or below par physically. This is a disease of the first half of life, and often stops of its own accord after middle age. A careful diet is imperative in every case, sweetmeats and pastry being especially pernicious.

Eating heartily when very tired, late dinners, eating irregularly, insufficient mastication, or too much animal food, especially in the spring or during hot weather, are frequent causes of indigestion, causing headaches by reflex action.

An inactive skin throws much extra work on the internal organs, which become enfeebled or worn out in consequence. Frequent bathing, especially in salt water, abundant exercise, and thorough friction with a Turkish towel or a flesh-brush, are the best tonics for the skin and muscles, and greatly aid the circulation. Cold baths should not be indulged in by very thin, bloodless people; extremely hot ones, on the other hand, are exceedingly debilitating. Breathing with only the upper half of the lungs deprives the body of much of the requisite amount of oxygen; the inhalations should always be through the nose, and not the mouth. The habit of deep breathing, once established, becomes readily second nature.

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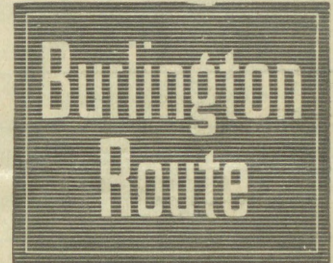
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